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SINGAPORE.
NOVEMBER, 1936.
VOLUME 46.
No 11.

MISS CHINA TO-DAY.

Malaysia Message

C. JACKSON.

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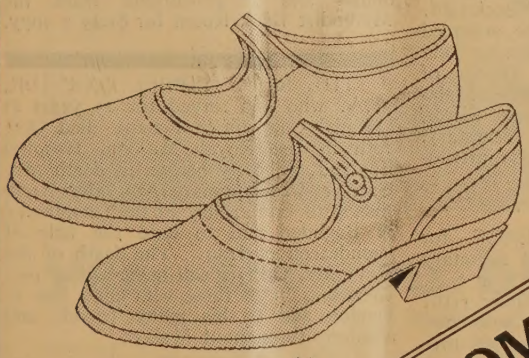

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PERSONALS

MISS MARY E. OLSON arrived back in Singapore on S.S. Santhia Oct. 16th from Hong Kong where she has been the last year during the illness and after the death of her sister. October 22nd Miss Carrie Kenyon and Miss Martha Gertsch held a reception at their home, Fairfield Girls School, in Miss Olson's honour. Miss Olson plans to spend a month's holiday at the Nest during November. She has in her care three Chinese children, left by her sister as wards. We welcome Miss Olson back to Malaya and trust that she will stay as long as she can with us. For the time being, Miss Olson is making her home with Miss Kenyon, Fairfield Girls School, Singapore.

BISHOP AND MRS. J. R. CHITAMBAR, of Jubbulpore, India, spent a day in Singapore between boats on their way home to India from America. Bishop Chitambar spoke at A.C.S. Chapel, Cairnhill, Thurs. a.m. The Chitambars were accompanied by Mr. and Mrs. Mondol, of Asinsol, Bengal, Mr. Mondol being one of the Indian lay delegates to General Conference. Bishop Chitambar's party arrived Wednesday, October 14th on S.S. Haruna Maru and sailed the next day October 15th on S.S. Karoa for Penang and Rangoon. In Penang Dr. Dodsworth arranged a morning conference of nationals and missionaries to meet the Chitambars.

THE REV. PAUL BIERI, pastor of one of the large Methodist Churches of Philadelphia, in company with his daughter Katharine, teacher of the Woodstock School, Naini Tal, India, visited Singapore and Methodist Mission work, speaking in several school chapels, from October 13th—16th. Because of his acquaintance with Bishop Bickley, he was particularly interested in the work of the Bickley Memorial Straits Church. From Singapore he and his daughter sailed for Java and other islands of the Dutch East Indies.

THE REV. DR. M. DODSWORTH of Penang was invited by the Malacca Epworth League to give a series of evangelistic talks in the Wesley Church, Malacca, from October 20-26th. A fuller report of these meetings will be given in our next number.

The REV. GOH HOOD KENG of Singapore was invited by the Klang Epworth League to give a series of evangelistic talks in the Wesley Church, Klang, from Tuesday, October 6 to Sunday, October 11. A fuller report of these meetings will be given in our next number.

DR. AND MRS. RAYMOND L. ARCHER spent two weeks in October visiting stations upcountry in connection with Dr. Archer's annual audit tour. Leaving Singapore October 6 the following stations were visited in order: Seremban, Kuala Lumpur, Telok Anson, Kampar, Ipoh, Penang, Bukit Mertajam, Sitiawan, Kuala Lumpur and Klang. Dr. Archer preached in the Kuala Lumpur Wesley Church Sunday, October 18th. The Archers were present at the opening of the new annexe Kampar A.C.S. October 10th.

MR. AND MRS. T. W. HINCH are due to arrive back in Singapore from furlough November 11th on the s.s. "Calchas" Blue Funnel Line. Mr. Hinch resumes his position as Principal of the A.C.S., Singapore. We extend them a hearty welcome on their return.

MR. AND MRS. ROWLAND LYNE are arriving back in Malaya November 6th by the s.s. "Naldera". Mr. Lyne returns to his work as General Secretary of the Y.M.C.A., Singapore.

THE REV. M. B. TAYLOR of the English Methodist Missionary Society, Nilgiris. South India, spent two weeks in Singapore the latter part of October visiting with his sister, Mrs. W. A. Corkill and family. The Rev. Mr. Taylor preached at the Wesley Church evening service October 18th.

MRS. H. B. AMSTUTZ, recently appointed Y.W.C.A. delegate-at-large from Malaya, sailed from Singapore October 15th for Colombo, to attend the Regional Conference of the World's Young Women's Christian Association. Following the Conference, she attended the Executive Committee meeting held at Kandy. Mrs. E. V. Davies of Singapore, Miss Gertrude Owen, Malayan Secretary, and Miss Florence Pierce, the retiring General Secretary, Y.W.C.A., Singapore, are also attending this Conference.

MISS FLORENCE PIERCE, for the past three years General Secretary Y.W.C.A. Singapore, sailed on S.S. Conte Rossi for Colombo October 11th. After attending the Regional Conference, held in Colombo, Miss Pierce will proceed to America on furlough. We regret to hear that Miss Pierce does not plan to return to Malaya, as she will join the Y.W.C.A. work in America. Her home is at Lodi, Wisconsin.

BISHOP AND MRS. EDWIN F. LEE send greetings and best wishes to all friends in Malaya. They are sailing from New York on the "Queen Mary" for Southampton November 18th, connecting with the Rotterdam Lloyd "Dempo", sailing from Marseilles November 27th, due to arrive in Singapore December 15th.

MR. JOHN H. WHITAKER is now connected with the San Diego Goodwill Industries of San Diego, Calif. He edits the San Diego Goodwill News which describes the work these Industries are doing, the purpose of which is to provide help for the needy and worthy poor without improvishing them in spirit. Goodwill gives employment to many needy, employing them to retain their self respect while earning what they require to meet their immediate needs. Their motto is "Not charity but a chance".

MR. LEONG MUN TOONG, representing the Methodist Book Room, Singapore, recently visited all the Mission schools from Penang to Singapore. Starting from Penang September 18th with a large and varied selection of English and Christian literature, he visited the following stations in order: Penang, Bukit Mertajam, Nibong Tibal, Parit Buntar, Taiping, Ipoh, Sitiawan, Kampar, Telok Anson, Kuala Lumpur, Klang, Seremban and Malacca. He returned to Singapore October 17th, after a most successful trip.

REV. T. M. KURIEN, M.A. of Seremban is the author of a very attractive new book just off the press "The Story of Jesus." This will be of especial value to students in the Cambridge classes and to all those who wish, in one comprehensive volume, a condensed narrative of the life and teachings of Jesus. The ordinary Christian who is not interested in technical problems will find the book both interesting and readable. It is well printed and bound and is procurable from the Methodist Book Room for $1.25 a copy.

THE REV. KEPPEL GARNIER, M.A. who had served for 25 years as Colonial Chaplain in Penang, died Oct. 18th in the Royal Masonic Hospital England. Shortly before his death Mr. Garnier was appointed by the Archbishop of Canterbury to the Chaplaincy of Baghdad and to hold the title of Archdeacon of Iraq. The death of the Rev. Mr. Garnier will bring a deep personal loss to all those who knew him in Penang and to his many friends and admirers throughout Malaya.

MRS. ANNA ZINN, aged 82, formerly a teacher in the A.C.S. Singapore, died September 12th in National City, Calif. She is survived by her sisters Mrs. Harriet Thomas and Mrs. Carrie Harbison, both of National City. We have often heard of Mrs. Zinn and the many pupils whom she has influenced during her years in Singapore. We know that this announcement of her death will cause a real grief to her many friends, particularly the pupils of the A.C.S. who came to know her during her years in Singapore.

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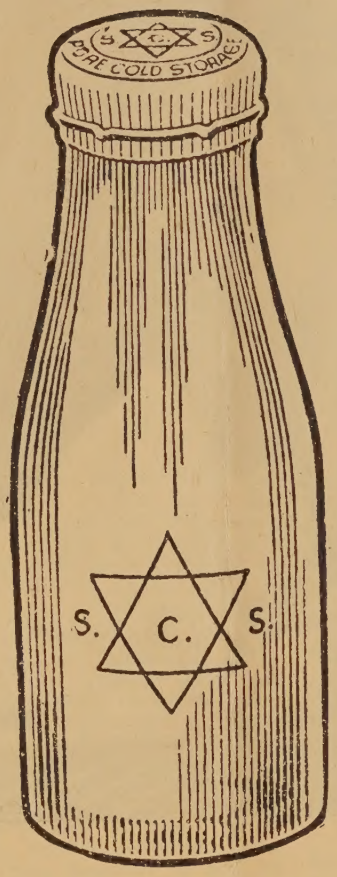

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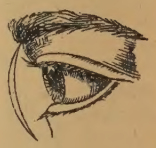

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Shaping the Future: A Study in World Revolution—Basil Mathews	1.25
Prophet and Priest in Old Israel—Dr. A. C. Welch . .	2.25
Songs in the Slums—T. Kagawa	1.25
A Christian Manisfesto—Edwin Lewis	1.25

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The Malaysia Message

November, 1936. Vol. 46. No. 11

KAGAWA IN SINGAPORE

The man who has challenged the Japanese Government to give a "square-deal" to China, the social worker who has transformed the slums of Kobe by voluntarily living the life of poverty, the administrator who has organized the farmers' co-operative movement which is transforming rural life and sweeping over Japan, the evangelist and Christian statesman who has been the inspiration and guiding spirit of the "Kingdom of God" movement, recently spent one day in Singapore on his way to Japan where he returns after a world tour which included America and most of the countries of Europe.

On arrival that morning, October 1st, in Singapore by the Yasukuni Maru he was received by leading Japanese and European Christians and accepted the strenuous programme which they had outlined for him. Three meetings were devoted to the Japanese community but the large meeting in the Victoria Memorial Hall, in the evening was open to the general public, where Dr. Kagawa spoke in English.

Few living men to-day have had a more romantic and remarkable career than this saint of Japan. Kagawa is the best answer to the many scoffers and critics of missions who say that all missionary effort is a waste of money, time and talent on the people of the Orient. "Those people of the East," say the critics "have an ancient philosophy and lofty ideals. It is useless to implant an alien faith among them. The results will be disappointing in quantity and disreputable in value." Let Kagawa's life be the answer.

Kagawa was born in 1888, as the child of a highly placed Buddhist family, his father holding the position of private secretary to the Privy Council of Japan. According to the custom prevailing, his father had two wives, but because the father's first wife had no children, Kagawa was adopted as the child of the first wife, although the second wife was his real mother. At the age of ten he was sent to a Buddhist temple to study the teachings of Confucius. Athough the teachings of the great philosopher appealed to him, they were the appeal of the unattainable; their precepts of purity and holiness were regarded as too lofty and impracticable for such a one as he. In his own home he saw his father and elder brother living in a manner which entirely ignored the teachings of purity and holiness which Confucius emphasized. After the death of the father, the elder brother enacted all the scenes of the Prodigal Son and "wasted his substance in riotous living." When Kagawa was fifteen this young libertine, having brought ruin on the family, died in poverty in Korea.

Sent to live with the family of an uncle, Kagawa spent the most miserable and lonely days of his life. As a High School student, observing the ways of the Senior students and their visits to places of prostitution, he was brought to the verge of despair and was gradually made to feel that against his will he would soon follow them.

In the midst of this loneliness and bitterness of soul, he met an American missionary, Dr. H. Myers, of Kobe, who volunteered to teach him English. He asked his elder brother for permission and was granted it on condition that he did not become a Christian. He was told that Christianity was a bad religion, as the Christians had once tried to capture Japan.

Dr. Myers told him that the best way to learn English was to commit passages to memory and that the best English was in the New Testament. Kagawa then began to study the Bible, particularly memorizing passages from the Sermon on the Mount.

"I was miraculously led," he says, "to the Bible Class of an American missionary, where I went to learn English. But the more I studied the English Bible the more real and beautiful the life of Jesus Christ became to me. Before that time.... I thought there was no hope and no salvation when once a man had got into wicked ways. I thought that that was the end of him. But when that beautiful passage of Jesus Christ came to my soul I was completely changed. Jesus said, 'Consider the lilies, how they grow; they toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these'. That gave me an altogether new conception of life. As you know, we have many beautiful flowers in Japan, but until that time I had never considered why flowers were so beautiful. But I was sick and poor, and left like an orphan in the wilderness of life. The thought of God's handwork manifested in beautiful flowers was an entirely new revelation to me.

"This led me further to the thought of the real power of the universe, the living God. Then I

(*Continued on page* 14)

FROM THE EDITOR'S DESK

The Malaysia Message

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RACIAL HARMONY IN MALAYA

In a speech recently delivered at the opening of the new annexe, Anglo-Chinese School, Kampar, Mr. T. A. O'Sullivan, acting Inspector of Schools, emphasized an important aspect of our educational programme which is too often ignored by outsiders. In praising the work of the Mission schools, he said: "One frequently hears reference in the speeches of Governors and high officials to the co-operation and spirit of good-will that prevails among the three great races which inhabit this Peninsula. The Rotary Movement preens itself on what has been accomplished in this direction and rightly so. But what few realise is this, that our schools, like our population, are mixed. In our schools the Malay, the Chinese, and the Indian are brought up together, they see much of one another and learn much of one another. I would like to tell those who talk about the happy condition of the races that occupy Malaya, that the foundation of the tolerance and goodwill one sees on every side is laid in the schools."

"The foundation of tolerance and goodwill is laid in the schools." Fortunately Malaya has avoided the communal riots which have been so painfully evident the last few weeks in India. In our schools the Malay, the Chinese, the Indian, the Arab and the Jew come to know each other in the school room and on the playground. Acquaintance grows into knowledge, knowledge ripens into respect, and respect blossoms into love. We have so far fortunately avoided religious persecution and bigotry. Hindu and Mohammedan, Confucian, Buddhist and Christian, Catholic and Protestant have shown each other that even though they may be strict adherents of their own faith, they may show the finest consideration and tolerance for other faiths. Is it not rather strange that in Jesus Christ all these people become brothers? Apart from the trappings of religion and the institutions which have grown up to perpetuate his spirit, the non-Christian peoples of Asia are turning to Christ as the goal of all their endeavour. "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Ephesians 2:14. There are many non-Christians, pupils in our schools who are having fellowship with Christ, who may be like Nicodemus, a secret disciple, coming to Christ at night. Christ is His own best argument and as He comes in truth to be known, He shall draw all men unto Him. "So, we being many, are one body in Christ, and every one members one of another." Rom. 12:5.

GETTING THE MOST OUT OF SCHOOL

The great scholar and humanist Erasmus once said "Give me for a few years the direction of education and I agree to transform the world". The words of this great medieval scholar hold as true today as they did when he was writing of conditions over 400 years ago. The school is one of the most powerful factors in society, a creative constructive force in civilization. Its function is to prepare us for the game of life. As we learn to play the game in school, we will play the game in after life, in the great world outside of the school walls.

It is in school that we lay the foundations of character. It is in the Anglo-Chinese School that you are laying the foundation for that building which you call *yourself*. Are you learning dependability? In other words, are your teachers learning to trust you always to do an honest piece of work in your studies? Are you learning to be faithful day by day, in small things as well as in great things, in the quality of work done as well as in the quantity? Are you developing habits of neatness of appearance, cleanliness of body, carefulness even in attending to such little things as dirty finger nails, or the appearance of your desk? Are you learning to be awake and alert to things and people around you, awake and alert to the world in which you live? Are you developing initiative, in being able to make an intelligent contribution to a class room discussion? Are you developing ambition and an aggressive desire not only to get the most out of school but to make the most out of yourself? Are you disciplining every thought and bending every energy to go as far on the road to success as your talent and education can carry you?

Are you learning to be honest in all things, in honest work honestly done as well as in honest play, honest friends, honest business? Are you developing interest in worthwhile things, in noble books, fine music, great pictures, fine friends? Are you laying the foundations in school for a likeable personality, for an attitude of goodwill and tolerance toward others who may differ from you in opinion, custom and belief? Can you accept defeat in a game without belittling or getting mad toward your opponent?

Are you learning to persevere and never to say "die"? Are you learning in other words to overcome obstacles which may appear insurmountable, but which with tenacious persistance you finally succeed in overcoming? These are the questions every school boy must give earnest heed to if he wants to get the most out of school and to make the most out of his life.

As you learn to answer these questions in an enthusiastic affirmative, you will be deriving the greatest profit from these precious years of education in the Anglo-Chinese School.

MANHOOD

Boy, write it down for your guidance
The whole of your journey through,
Men may be richer and wiser, but none
Can be cleaner than you.

Some may be stronger in body,
The great feats of life they may do,
But even the genius can never be fairer
And squarer than you.

You may be weak in your labour, for
That is a physical test,
But in all the strong virtues of manhood
You can equal the greatest and best.

If it's said you are cheerful and kindly,
If it's said you are honest and true,
No more could be said of a monarch,
The best has been spoken of you.

For honour and truth have no shading,
Differing parts or degrees,
And in virtue the humblest can equal
The mightiest man that he sees.

You may not be clever or skillful,
You may not be strong as the few,
But if you've a mind to be honest,
There is none can be straighter than you.

—UNKNOWN.

A YEAR WITH THE BIBLE

November—Part VII. Selections from the Prophets.

1.	The Prophet's Call	Isa.	6: 1— 8
2.	The Highway of Life	Isa.	ch.35—
3.	The Gospel Herald	Isa.	40: 1—11
4.	The Suffering Saviour	Isa.,	ch. 53—
5.	Seeking the Lord	Isa.,	ch. 55—
6.	God Calls Jeremiah	Jer.	1:4 —19
7.	Parable of the Potter	Jer.	18:1 —12
8.	Courage of Faith	Jer.	26:8 —15
9.	The New Covenant	Jer.	31:29—34
10.	Individual Responsibility	Ezek.	17:22 to 18:4
11.	"Dry Bones"	Ezek.	37:1 —14
12.	The Healing Waters	Ezek.	47:1 — 9
13.	Fiery Furnace	Dan.	3:16—28
14.	The Lion's Den	Dan.	6:16—28
15.	Return to the Lord	Hos.	6:1 — 6
16.	The Love of God	Hos.	11:1 —11
17.	A Day of Darkness	Joel	2:1 —17
18.	A Day of Blessing	Joel	2:21—32
19.	The Trumpet of Doom	Amos	ch.3
20.	"Prepare to meet.... God"	Amos,	ch.4
21.	Repossession	Obad.	15:21
22.	Fleeing from God	Jonah	1:1 —10
23.	God's Care	Jonah	ch.4
24.	A Warless World	Micah	4:1 — 8
25.	Triumphant Thanksgiving	Hab.	3:10:19
26.	Thanksgiving Day	Zech.	4:1 —10
27.	The Summun Bonum	Micah	6:1 — 8
28.	Victory Over Evil	Nahum	ch.1
29.	God in Midst	Zeph.	3:14—20
30.	Building the Temple	Hag.	ch.1

December—Part VIII. Selections from the Last Nine Books of the New Testament.

1.	The Forerunner	Mal.	3:1 —12
2.	Revelation	Heb.,	ch.1
3.	Sacrifice	Heb.	10:1 —18
4.	"A New and Living Way"	Heb.	10:19—31
5.	Faith	Heb.	11:1 —10
6.	"The Same.....for Ever"	Heb.	13:1 —13
7.	Temptation	James	1:1 —18
8.	Faith and Works	James	2:14—26
9.	The Tongue	James	3:1 —12
10.	The Unseen Christ	1 Peter	1:1 —12

HUGH T. KERR.

CORRESPONDENCE

Pupils Should Learn Their Vernacular

Dear Editor,

Referring to page 7 of the August-September number of the Malaysia Message in the article entitled "Pupils Should Learn Their Vernacular" I believe Mr. Cheeseman is in error when he said "Certainly in no other part of the world is the teaching medium of the schools a foreign language to the majority of the teachers". It most certainly is in the Philippine Islands and my employer, formerly a Methodist missionary in India, says it is there except in the elementary grades. I believe Mr. Cheeseman is also mistaken when he is quoted as saying "Our problem is the only one of its kind in the world. In no other part of the world so far as I know, is a foreign tongue used as the medium of education of children from the age of six because it provides a common language for a variety of races". Of course in the Philippines it can hardly be said to be a variety of races but it is a variety of dialects, which amounts to the same thing. It is a rather common error to look upon our own problems as the greatest.

Yours sincerely,
JOHN H. WHITAKER.

15th September 1936.
San Diego, Calif.

Dear Editor,

Yes, I was wrong in stating that Malaya is the only country in the world where the teaching medium of the schools is a foreign language to the majority of the teachers. I had already referred to the Philippines in the course of my address.

I am afraid I cannot agree about India. The vernacular is taught there. My whole case is the difficulty in teaching the child not taught the vernacular. His remark "excepting in the elementary stages" underlines my argument.

Nor can I agree that a variety of tribes and dialects means the same as a variety of races. I have taught English to Chinese with their widely varying "tribes"—but the essential speech bases are similar. Whereas our many races give us a variety in speech bases unknown except perhaps in New York with its polyglot schools.

Your friend presumes that I know nothing about my neighbours. On the contrary I have made a special study of this problem as I should have thought my documented paper would have shown. My own Department has sent two deputations to examine education in the Philippines!

It is as well errors should be corrected and I expect Education Review at Home will castigate me more severely than your friend. But the purpose of my paper was to emphasize the unique nature of our problem. And in all aspects it is unique and we alone can solve it.

Yours sincerely,
H. R. CHEESEMAN.

Motzes in Idaho

Dear Sir,

Please note that my present address is

414 Fifth Street,
Filer, Idaho.

We returned a week ago from a very fine Conference, presided over by Bishop Lowe. We are very happy to report that we will have the Bowmar family as our neighbours this year. Mr. Bowmar was appointed to the church at Kimberly, which is about 15 miles distant from Filer, and we are looking forward to the pleasure of reminiscing about other days when we were in Malaya. We are enjoying the work in Idaho very much, though we do occasionally have a touch of home-sickness for Malaya.

Please give our greetings and kindest regards to your family and any other acquaintances of former years who may happen to be in Singapore.

Sincerely yours,
IRVIN S. MOTZ.
September 8th 1936.

Greetings from the Bowmars

Dear Editor:

Congratulations upon the success of your new venture in presenting those wonderful colourful covers on the Message. The former series of covers was well worthy of the attention of the collector of scenes from Malayan Life, and the new series will not fail to have a genuine appeal.

After completing the work for the degree Master of Education at Boston University, we have taken up a charge in Kimberly, Idaho, an irrigated section on the Snake River. The crops are enormous, and the people wonderfully friendly. At the same time we greatly miss our beloved Malayan surroundings.

Please extend our most cordial greetings to all of the brethren in Malaya whom you may meet. We wish you all the highest degree of success in marvelous Malaya.

Kindly change our address on the Message to read, Box 147, Kimberly, Idaho.

Cordially yours,
T. W. BOWMAR.

First Methodist Episcopal Church
Kimberly, Idaho

September 26th 1936.

P.S.—We are in Bishop Lowe's area, through his kind invitation.

My Dear Sir:

I am enclosing herewith a check for four dollars in payment of two years' subscription on my Malaysia Message.

Congratulations both on the beautiful new dress and the very readable contents of the Message! We are always eager to get the news month by month that the Message brings to us.

You will no doubt have heard of the death of Mrs. Zinn, who was so very much loved by all of us, and particularly by the host of Anglo-Chinese boys who were so deeply influenced by her life. I am enclosing herewith an obituary written by Harriet Reed Short, and a covering letter which I have just received. Because of her wide influence in Malaysia I am sure you will want to use this all or in part.

Assuring you of our very deep interest in all of the work of the Kingdom in Malaysia, I remain,

Cordially yours,
LEONARD OECHSLI,
Los Angeles District.

September 25-1936.

World Competition for Peace

Dear brother in the Cause of Peace:

It was a pleasure to receive your application blank and to know that you are publishing the announcement of our World Competition in the "Malaysia Message." We have not forgotten your kindness to us when we were carrying on our Competition among the youth of Asia, and now, once more, you come forward in such a noble way, to broadcast the news of this new effort. Many, many thanks.

Under separate cover, we are mailing to you the Final Conditions, and I hope this time that hundreds of people in Malaya will take part and send in their ideals and hopes for a united world and the establishment of the Kingdom of heaven upon the earth.

Very sincerely yours,
MIRZA AHMAD SOHRAB, (*Director*)
The New History Society
132 East 65th Street, New York, N.Y.
September 24th 1936.

My Dear Sir:

I am interested in the article in the August-September issue of the *Malaysia Message* referring to the Kuala Lumpur Religious Education Conference. You mention that a special booklet will be printed containing the speeches and reports of the Conference. Can you tell us when this will appear, and to whom we should write for a copy? We are particularly interested in the paper "Our school system and the religious education curriculum." Any information you can give us will be greatly appreciated.

Sincerely yours,
HOLLIS W. HERRING.
Missionary Research Library,
3041 Broadway, New York City.

LIGHT AND LIFE

"THE TAKING OF SUCH DIVERSIONS"

JOHN Wesley spoke a profound truth when he asked all persons who desired to become members of the "Societies" to avoid "the taking such diversions *as cannot be used in the name of the Lord Jesus*". The descendants of those "Societies" are the members of the Methodist (or Wesleyan) Churches, and they have inherited this excellent advice from their founder. No one since has ever written anything new on this subject—we have only interpreted it. It is like a gem of Holy Writ—born in and sent forth from the heart of a true Christian. Our Methodist Discipline, 1932, Par. 73 (quoted on this page) sets forth the present understanding of the Church on this matter. The paragraph should be read and re-read by all Methodists. The advice of our Church is plain. As loyal members, we must earnestly endeavour to follow it.

One of the comprehensive rules of the Methodist Church is that its members avoid "doing what we know is not for the glory of God". This includes "the taking such diversions as cannot be used in the name of the Lord Jesus". The definition of 'diversions' is a lengthy one. Among other things, it certainly refers to all activities in which we are engaged during leisure time. It is for the employing of our time when off duty that we especially need this test of John Wesley. Put your possible activities during that time into that test-tube, and see what happens. Between the recognized saint on the one hand and the pronounced sinner on the other are the multitudes seeking uncertainly their way through life. Just where a person stands is not so important as the *direction in which he is proceeding.* Is the direction Godward? Is it the rule of our lives when choosing activities for our leisure time to choose only such diversions as can be taken in the name of the Lord Jesus? In other words, do we choose only such activities for our leisure time as would enable us freely to invite Jesus to accompany us? In the light of this test let us examine some of the amusements which are forcing themselves upon the attention of Christian young people to-day.

AMUSEMENTS

Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of religious life and fruitful causes of spiritual decline. Some amusements in common use are positively demoralizing and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against attendance upon immoral, questionable, and misleading theatrical or motion picture performances; against dancing; and against such games of change as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that often the question for a Christian must be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example.

—Discipline of the Methodist Episcopal Church, 1932, Par. 73(1).

Much has been said, and needs to be said, about the danger of many of the moving pictures that are being shown. In a highly impressionable manner the cinemas of Malaya are showing questionable, misleading, and sometimes demoralizing pictures, in spite of the contention that the general quality of pictures has improved in recent years. You lose nothing by missing a poor picture. Choose with care the good ones and wait for them to come, employing your time in the interval by reading wholesome literature. You will gain in every way, and best of all you will be loyal to the rule to choose only such diversions as can be taken in the name of the Lord Jesus.

Games of chance that are frequently associated with gambling comprise a diversion wherein one tries (he seldom succeeds) to get something for nothing. We cannot by the greatest stretch of the imagination believe that Jesus would be interested in games of that sort. On the other hand, it is easy to imagine Him disclosing their harmful and demoralizing effects and urging His followers to beware of them. Likewise, it would be a bold man who could think of the possibility of selling a lottery ticket or a sweepstake ticket to Jesus, or to invite Him in any way to associate Himself with these evil practices.

One of the gravest dangers which should fill the Church with the deepest concern is the Cabaret or public dance hall. Every possible inducement is held out to attract people to these places—showy advertising, music, brilliant illumination, and the sensuous thrills of dancing. Our forefathers applied the epithet "improper" to this amusement in former days. We go farther and call it "exceeding sinful", not only for the evil in the actual participation of dancing in public places, but also for the many evils to which such participation leads—drinking, gambling, and other particular evils, as well as the general dulling of moral and spiritual sensibilities and an easy transition to a life of sin.—Can I take this diversion in the name of the Lord Jesus?

(This page is prepared by the Committee on Public Morals of the Methodist Episcopal Church).

WORLD HAPPENINGS

Spain Bleeds

The month of October has seen the civil war in Spain assume the most deadly and critical aspect. The Government forces, representing the democratic and liberal elements in its Popular Front, are not only fighting Fascism and the old aristocratic and military bureaucracy, but are fighting humanity's battle for the preservation of a progressive and parliamentary government in Spain. Nazi Germany and Fascist Italy sympathise with and have given military support to the Spanish Fascist rebels, while Russia has very forcibly expressed her sympathy for the Government. The pact of neutrality which France proposed and which most of the European nations formally accepted has definitely worked to the disadvantage of the Government forces, who have thereby been handicapped in obtaining a sufficient supply of arms and ammunitions to which the rebel forces have had ready access through the help of supplies stored in Portugal.

The Soviet government has threatened to withdraw from the non-intervention pact, because of the violations to the pact which it alleges have already been made on Portugese soil. The charge is made that 12 big German aeroplanes arrived in Portugal on September 20th and were transported by rebel troops to Seville where 14 other dismantled German planes had arrived from Hamburg. Certain it is that the Spanish millionaire, Don Juan March, who has placed his whole fortune at the disposal of General Franco, leader of the Fascist rebels, has organized and financed the Spanish revolution through his close connections with Germany. If the revolutionists win, it will mean that one more country succumbs to a Fascist dictatorship and that France will be menaced not only on her German border but on her Spanish border as well. The Spanish political situation is ominous with danger for the peace of Europe. As this letter is being written, the capital Madrid is being threatened by the revolutionary armies who are within forty miles of the city.

Stalin, in promising the assistance of the workers of Russia, declares that "they realize that the liberation of Spain from the oppression of Fascist reactionaries is not a private affair of the Spaniards, but the common cause of all advanced and progressive mankind." Madrid's hope is that winter may come to make fighting for the Moorish troops so difficult as to encourage their revolt.

American Presidential Campaign

The first week in November the American people will go to the polls to decide whether President Roosevelt is to continue in office for another four years, or whether he is to give way to the Republican nominee, Governor Landon of Kansas. Although the campaign has been rather quiet so far, with a very commendable lack of mud-slinging between the two candidates, Roosevelt has been the object of bitter attack by the Hearst press. Mr. Hearst, who in America compares with Lord Rothermere in England, has repeatedly asserted that President Roosevelt is a Communist, surrounded by a Communist entourage. Roosevelt replied with a slashing attack, repudiating any Communist or foreign doctrines or influence.

Senator Guffey of New York, of the Democratic Senatorial Committee, investigating campaign funds, reported that the famous Du Pont famiy of armament manufacturers have already contributed over $383,000 to the Republican Campaign fund, and that the substantial contributions of J. P. Morgan and J. D. Rockefeller materially helped the state of Maine to go Republican. Senator Guffey predicted that the Du Pont contributions would reach $750,000 by election time.

Governor Landon suffered a slump in August because of the subdued tone of his speeches, which failed to arouse the expected popular enthusiasm. In September and October, however, his campaign has become more vigorous.

The Socialist candidate, Mr. Norman Thomas, predicts the election of Mr. Roosevelt "not because I wish it, but because the people are going to vote for him." In Chicago, where he was greeted by a demonstration of nearly 400,000 people, Roosevelt declared that the New Deal had saved the system of private profit and free enterprise after the nation had been menaced by a concentration of wealth and power. "We have come through to the head in a struggle to preserve democracy." The present election has aroused much class bitterness, with the large vested interests lining up against Roosevelt and his New Deal.

Austria Still in Ferment

Chancellor Schuschnigg, who has now become sole dictator of Austria, by the elimination and exile of Prince Starhemberg, leader of Austrian Nazis, has declared that the movement to restore the Hapsburgs to the Austrian throne is legal, and that the question as to whether they are to return will be decided by popular plebescite. This announcement has caused great surprise and indicates that the recent Austro-German agreement has failed to fulfil Austria's hopes both politically and economically. Again we see Mussolini's influence at work, as Mussolini has strongly supported the Hapsburg restoration.

League of Nations Embarrassed

A most embarrassing situation was created for the League of Nations Assembly, when the Negus of Abyssinia claimed that his delegates had the right to sit in the Assembly as the representatives of Ethiopia. The League finally upheld Abyssinia's claim, and the Ethiopian delegates still sit in the Assembly, much to the dislike of Italy. Although Italy has not finally left the League, she declines to send her delegates until the Abyssinians are finally excluded. Italy also promises to boycott the coming Locarno Conference and to refuse participation in the new proposed European security pact. Mussollini proudly boasts, "Within a few moments time I can now call eight million Italians to arms." The situation in Europe to-day looks almost as ominous as it did in July, 1914. With the national rivalries intense as they are, and with the huge armaments piling up, will Europe be able to avert War? Mussollini's answer is, "The armaments race cannot be checked. We do not believe in the absurdity of perpetual peace."

Aviation Triumphs

As a pleasant relief we turn to the triumphs of aviation during the month of October. Jean Batten, the famous New Zealand airwoman, made a record solo flight from England to Australia in 5 days and 21 hours, beating the former record by one day, made last year by H. F. Broadbent. This plucky girl, in her single-engined Percival Mew Gull, straightway made a record solo flight from Australia, 1,200 miles across the Tasman sea to Auckland, New Zealand. She is thus the first woman to pilot a plane from Australia to New Zealand and the first person to fly from England to New Zealand. She said shortly before she took off at Sidney, "If I go down at sea nobody must fly out to search for me. I have chosen to undertake the flight and I am confident I can make it, but I do not wish to imperil the lives of others or cause trouble and expense."

Another remarkable feat of aviation has been the achievement of Mr. W. R. Ekins, journalist of the New York World-Telegram, who has circled the world in 20 days. Leaving New York by the airship Hindenburg, September 30th, he arrived in Europe just in time to take the K. L. M. plane for Singapore and Batavia. From Batavia he flew by K.N.I.L.M. to Balik Papan and thence to Manila. At Manila he boarded the famous China Clipper for flight across the Pacific to San Francisco, thence to New York, where he arrived twenty days after he started the trip. He has circled the globe faster than any other human being.

The big air-race from London to Johannesburg, So. Africa, resulted rather disastrously in that all the machines, except one, crashed or were forced down, and with at least three of the pilots killed. The race was won by Mr. C. W. A. Scott, who with his co-pilot, the late Mr. T. Campbell Black, won the Great Melbourne air race in October, 1934.

Sino-Japanese Tension

A situation of extreme tension, with all the possibility of armed Japanese invasion, has arisen in China during the last month, provoked by such incidents as the killing of a Japanese merchant in Swatow by a bomb, and the murder of a Japanese consular policeman at Hankow. With Japanese marines taking possession of Fengtai and occupying the Chapei district of Shanghai, the situation seemed to be verging toward war. General Chiang Kai-shek hurriedly returned to Nanking to consult with the Japanese ambassador in China, Mr. Kagawagoe, to assure him of his desire to co-operate in the solution of outstanding Sino-Japanese differences.

This explosive tension lasted for weeks, with the Japanese reported to be demanding a much freer hand in north China, with permission to be granted for Japanese garrisons at various Yangtse River ports, and with the Japanese hoping to draw China into an alliance for the suppression of Communism. China, in this crisis, has shown an extraordinary measure of "spunk" and resistance, due, no doubt, to the largely increased national unity, from Canton in the South to Peiping in the North.

On the eve of the Double Tenth Celebration, Gen. Chiang Kai-shek broadcast the following message: "China is capable of achieving great deeds by her own efforts, of wiping out the destructive forces of militarism, of undertaking constructive measures for the welfare of the people, in short, capable of setting her own house in order, provided she is given the chance to work out her destiny uninterrupted. This chance we want, this chance we must have." He also declared that Communism was no longer a real menace in China and that despite great odds China is forging ahead in the execution of the programme of national reconstruction and is making great strides in all branches of communication, public health, education, financial reform and other fields.

Lord Lytton, former Viceroy of India, has said that nobody could fail to sympathize with Japanese economic necessities but that she is obviously on the wrong path. "The keynote of all welfare in the Far East is the economic prosperity of China. Nobody has yet fully appreciated that fact and it is a question whether the principle powers could not get together and assist in the recovery which China has already begun to make. So far from Japan suffering thereby, she must profit enormously if she regains Chinese friendship and confidence."

A BATAK WORKERS CONFERENCE

In view of the fact that there are several Batak workers connected with the Methodist Mission in Malaya who cannot be accommodated in any of our regular Pastors' Training Schools, due to the language problem, a real need has been felt for several years for a Batak Workers Training School or Conference.

Fortunately, by the help of funds contributed in equal part by the Committee on Christian Literature and the Jean Hamilton Training School, it was found possible this year to hold the first Conference by inviting all our Batak workers and their wives, to the Sakai School, 15th mile Pahang Road, Cameron Highlands, for three or four days of fellowship and inspiration. Those who attended were Mr. Miliater Pohan, colporteur of the Malacca district, Mr. V. Hoetaoeroek, colporteur of the Penang district and his wife, Mr. and Mrs. Sianturi from the Sakai station, 9th mile, while Mr. and Mrs. Alexander Simoendjoentak acted as our gracious hosts.

Mr. Alexander's house was ideally situated in the highland jungle, at an elevation of 1500 feet, away from every distraction, with an abundance of fresh mountain air and running water. We all admired Alexander's industry and initiative in clearing the jungle and in planting a garden for the supply of fresh vegetables and fruit. His wife Saripa received many compliments for her clean, orderly household and tasty cooking.

There were four of the missionary group. The Rev. R. A. Blasdell, conducted a Bible Study Hour each morning in Malay on "The Holy Spirit". The Rev. Dr. M. Dodsworth, Superintendent of the Penang-Perak District, contributed much to the fellowship and to the hour when "General Policy and Programme' was discussed. Mrs. P. B. Means conducted a class for the guru's wives on "Home Hygiene and Sanitation". Dr. P. B. Means, who acted as Chairman, led a class in Malay in "Homiletics and Practice Preaching".

The class sessions each day were preceded by a devotional period led by one of the Batak gurus. These devotional talks in classical Malay were well chosen and attained high levels of inspiration.

The group enjoyed a curry tiffin each day at 1 p.m.

Although the time devoted to instruction was far too short, it was evident that all the gurus found the instruction very beneficial. They particularly expressed their appreciation of the Rev. Blasdell's class on "The Holy Spirit"; the guru's wives were very grateful for the instruction given by Mrs. Means.

OUR BATAK WORKERS
M. Pohan, V. Hoetaoeroek, Sianturi, Simoendjoentak.

The reports which each guru gave of his work were very revealing in showing the obstacles, and even persecution, which each finds in his task. Isolated in his own station the guru may think his troubles are exceptional, but when in conference he shares his experiences and problems with his brothers, he receives comfort and new strength, in the assurance that his burdens, though different, are probably no greater than his brother has to bear. This sharing of their work together was one of the basic elements of their fellowship. "Bear ye one another's burdens and so fulfil the law of Christ". The group derived much benefit from the suggestions and advice which each guru drew from his own work. These Batak workers are all facing persecution, in one form or another, whether their work be colportage among the Malays or jungle work among the Sakais. To each needs be given a special measure of faith, patience, courage and love. When we all knelt the last day at a common table to receive the Sacrament of the Lord's Supper, we knew that God in Christ would supply our every need.

P. B. M.

Palestine

Order has been restored in Palestine. When the Arab Committee called off the strike, armed rebellion, terrorism and disorders ceased. The hymn "Now Thank We All our God", played on the chimes of the Y. M. C. A. tower, Jerusalem, reflected the general feeling of relief that the strike had ended. The British Parliament has promised a Royal Commission, which will probably leave London early in November, to investigate the situation and to recommend measures which are to insure impartial justice to both Arab and Jew.

CHINA REVISITED

By the Rev. Paul S. H. Hang

After being away from China for ten years it was my privilege this last spring to return to China for my first trip back to my homeland. My home is in a village about 50 li from Sienyu city. When I arrived at Sienyu I was told not to go to my home because of the activity of the bandits. Two days later my parents who are over 60 years of age hearing of my return quickly hurried to the city to see me. You may imagine our joy in seeing each other after a separation of ten years. On the third day I learned that a band of 300 bandits had entered my house in the village of my father, killed 4 old people and had taken away 12 people to be held as ransom. After destroying and carrying away all my property they also destroyed 12 other houses in the village and stole or destroyed property of more than ten million dollars in value. About 400 people were homeless and had nothing to eat. All my parents' life-savings valued at more than $2,000 had been taken away and they are now left with practically nothing.

I can, however, report two strange things which I call miracles testifying to the providence of God. Firstly, my parents escaped from the pitable fate of execution by bandits. The bandit raid happened while they were away from the village to visit me in the city. Many of the villagers who were not killed were taken away for ransom and their homes and possessions were burned. Secondly, my parents house was completely burned down but the room where I had my parents' coffins kept escaped destruction. As this room was a part of the house it seemed very strange that the fire should stop there. When people saw this they said the blessing of God must fall on a Christian home. The result was that my aged parents instead of mourning their losses praised and glorified God.

In all I spent 64 days in China, visiting the following cities: Hongkong, Swatow, Amoy, Hinghwa, Foochow, Shanghai, Nanking, Hangchow and Saigon. I may say that China at present is progressing. The Government is doing its utmost for the good of the country by aiding commerce, education and in many other ways. I feel that China is travelling along the sure road to progress. With her high ideals and with another ten years of hard labour China should be able to compare with foreign nations even with those in Europe.

Christianity came to China more than 130 years ago. The results have been slow to appear but it is evident that within a few years the efforts made by the churches will bear large fruit. Within a few years China may be able to dispense with help from foreign lands. The church members are firm in their faith in Christ and earnestly preach the Gospel of Salvation. Some of the leaders and the churches in China are contemplating the uniting of all the different Christian churches which have been organized by different Missions under one united Chinese Church. If this union takes place the Christians of China will worship together and will be united in the eyes of God as one big family. Christianity would then become part of the civilization of China and her people would be filled with a new Christian spirit. With the church true to Christ it is hoped that in the near future China will belong to Christ once more.

During April it was my privilege to attend the Religious Education Conference held by all the Methodist Churches in China at Nanking. The Methodist churches sent out invitations to the Religious Education departments of the National Committee of Religious Education, the Southern Methodist Episcopal Church, the China Christian Union and the Christian Church of China. These churches met and discussed the importance and methods of teaching Religious Education. The chairman of the Conference invited me to participate in their meetings which gave me an opportunity of coming in contact with some of the outstanding Christian leaders of China. It also gave me a knowledge of Religious Education materials now being developed.

As many readers of the Malaysia Message may know, I have been interested in Christian literature for several years. I believe Christian literature is the introduction to the Bible. It is not only the chief source of improving Bible knowledge but it also represents a method of evangelizing and converting sinners. For this reason when I returned to China I visited practically all the Christian literature publishers, making selections of the latest books and pictures published. I feel that this trip has been beneficial not only to me but to our Christian literature programme in Malaya. The countless variety of books and pictures which we now stock in the Methodist Book Room, 10 Mount Sophia, Singapore, is one result of my recent trip to China. I trust that many of our Chinese pastors will avail themselves of the opportunity to visit our display of Chinese Christian literature at the Methodist Book Room, Singapore.

knew that if God cares for even the humble flowers of the field, even more does He care for man. So I determined to live a simple life, like the lilies—— trusting God to the uttermost".

With these thoughts in mind, he began to pray secretly, pulling his bed-cover over his head at night. His uncle, who was a confirmed Buddhist would have put him out of the house, if he had known what was taking place.

Subsequently he left his uncle's house, attended Church regularly and was finally baptized. To become a Christian in Japan is a difficult thing even to-day, but it was much more difficult then.

"His uncle had planned a career for the boy, intending that he should be trained for the diplomatic service. But in the quiet of his room in the missionary household he prayed, with eager zeal, "O God, make me Christ-like". And the realization came to him, that so far as he was concerned the Christ-road would never lead to any embassy or any post of worldly honour and ease. So he chose a way of utter poverty."—(Kagawa San, the Christian Prophet, Japan, by Maurice Whitlow).

Choosing to live in the terrible slums of Kobe, he wanted to share the sufferings of the poor. This sharing did not mean living in comfortable sufficiency, dispensing charity as a "Lady Bountiful" but it meant living as the poor and outcast, sharing his own narrow cell (nine feet by six) with the afflicted and hopeless of the streets. From this cubicle of the slums, amongst the moral and social dregs of humanity, he fashioned his faith in Christ's power to redeem and in the possibility of the coming of the Kingdom of God on earth.

About this time, he contracted tuberculosis and everybody began to shun him. He was helped by the missionary to secure a small hut beside the sea, where he lived by himself. The missionary was his only visitor, sharing with him his own bed and food and staying with him for days on end. The conduct of his friend greatly puzzled him, in risking the dangers of contracting tuberculosis, but Kagawa discovered that the love of Christ was even more contagious than tuberculosis. This persuaded him to offer special prayer for deliverance from his sickness, and he vowed that if he were cured he would offer his life for the work of Christianity.

Then came the turning point of his life, when his prayers were answered and he was miraculously cured. He returned to the slums to again take up the work of preaching and of social reform.

In his tiny room the poor and needy of every kind were welcome, outcast, criminal or diseased were received with courtesy and love. To those without shelter he offered a share of his plain bed, covering them with the same blanket which he drew

Dr. Toyohiko Kagawa

over himself. One of his guests in a mad, drunken rage hit him such a blow on the face that his front teeth were knocked out and his jaw broken. From another guest he contracted trachoma, a terrible eye disease from which he still suffers and which has practically destroyed the sight of one eye.

Sharing his last coin with his visitors and making his last bowl of rice do for two or three, through many disappointments and frequent abuse, he learned to serve his fellow-men.

Dr. Kagawa's address at the Victoria Memorial Hall, "The Kingdom of God in Japan," was developed in an absorbing way to show the influence of Christianity upon Japanese life within the last seventy years.

Since the coming of the first missionary to Japan seventy years ago and the introduction of the teachings of the New Testament, the Japanese people, Kagawa stated, are being gradually filled with the ideals of service, peace and true personal piety. Although Japan still has public prostitution, and there are still 52,000 prostitutes in Japan, since the teachings of the New Testament have been preached to the people, 19 out of 46 provinces have abolished prostitution during the last five years. The Japanese Christians have led the way in this reform.

"About thirty years ago we had a divorce rate of 32 percent but since the New Testament came and the sanctity of marriages was preached, that rate was decreased to one-third. To-day the

divorce rate is 11 percent." The speaker recalled a visit to New York in 1925 when he learned from statistics that the divorce rate in New York City was 24 percent, or twice that of Japan. This he attributed to the fact that New Yorkers believed more in "dollars" than they did in the teachings of the New Testament.

Although there are only half a million Christians in Japan, of which 200,000 are Roman Catholics, Dr. Kagawa stated that the Christian influence is nation-wide and out of all proportion to the small numbers in the churches. "Although the Japanese Christians are few in number, they include many of the intellectuals. Under the Saito regime no less than seven Cabinet ministers were Christians".

Seventy-five years ago, he said, there existed a system of feudal laws, and it was evident at that time that people in Japan hated the idea of service. The teaching of the New Testament has brought about a marked change, for it has taught the people that the greatest men are those who serve.

Dr. Kagawa concluded by describing three kinds of love, namely, instinctive love, moral love and perfect love. "Perfect love we can discover only in Christ. That is the reason I cling to the redeeming love and to the faith of Jesus and I ask you to find out this love. There is no other way to save the League of Nations except this dominant power of redeeming love, a love greater than moral love, the love of the Carpenter of Nazareth."

Many would have liked to hear Kagawa speak about the present critical situation in China but, although he intimated his deep concern about present events, he was naturally reticent in expressing any views of Japanese policy, domestic or foreign. "Unless Japan is Christianized," he concluded, "the Orient must sink into darkness."

"There will be no peace in the world until the great Powers agree to economic co-operation. Political agreement cannot be reached without economic agreement.

"Extreme nationalism is not an intrinsic part of our character. Patriotism, yes, but not the aggressive militarism which has become apparent in some quarters. Japan must seek her happiness in peace and co-operation with China and the rest of the world."

Dr. Kagawa favours the re-organization of the League of Nations on an economic co-operative basis on the lines already prepared by the international Labour Bureau.

The Rev. Dr. R. L. Archer, presided and Ven. Archdeacon Graham White led in prayer. Brigadier Lord, of the Salvation Army, who worked many years in Korea, introduced the speaker and welcomed him to Singapore.

LOCAL PREACHER'S COURSES OF STUDY

It is the aim of the Methodist Church, as far as possible, to develop an educated ministry. Since a large part of our work is done by local preachers or supply pastors it is our wish to have as able men in that phase of our work as we can find or develop. One of the means of lifting that ministry to higher levels is the Local Preacher's Course of Study. These books, chosen from the very best works available in Tamil, Chinese and English, ought to be in the hands of every one of our ministers. Following the orders of the 1932 General Conference we have been tightening down on our requirements and last year every supply pastor had to appear before the conference Relations Committee at the time of the Annual Conference.

In order to assist the District Superintendents a new plan was followed this year at the Tamil Pastor's School at Port Dickson. All of the Local Preacher's who understood only the Tamil language were assigned to one class which was taught by three of our Tamil Conference Elders. Of the 12 men in this class 9 took the examinations given at the close of the School. The results of these examinations have now been evaluated and are as follows:

Introduction to the New Testament—9 passes
Studies in I Corinthians—8 passes
The Life and Writings of Jeremiah—3 passes

We are planning to continue this type of course in all future Pastor's Schools.

H. B. Amstutz,
Conference Registrar.

ABOU BEN ADHEM

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head.
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord".
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as one who loves his fellow-men".
The angel wrote, and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had blest;
And, Lo! Ben Adhem's name led all the rest.

—Leigh Hunt.

THINGS LOOK DIFFERENT FROM ABOVE

By Mabel Marsh, M.G.S. Kuala Lumpur.

On the morning of October 10, I arose early and looked out at the sunrise, for this day—the birthday of China's Independence—was to be celebrated in a unique way. The few faint tints of red hiding behind a bevy of fleecy clouds bespoke a clear morning and that meant a flight into the blue.

My fellow missionary and I drove the three miles to the Airport immediately after an early breakfast. with the keen expectation of youth, for this was to be my first experience in the air and first experiences decrease in the same proportion as age increases.

So it was with high spirits that we inspected the two planes that were to carry us away from earth into the reaches of heaven. After signing away any right to possible damages should unforeseen disaster accompany our venture we each donned the heavy air cap, slipped on the wide-eyed goggles, stepped into the cock-pit, cramped on the heavy belt, and received instructions as to how to use the speaking tube, after which we were pronounced 'all set' for the flight.

My pilot, an old girl of our school, proved an even controller of her plane, a good judge of distance and location, and an efficient guide. After taxi-ing around the Flying Field, through the tube came the words "we're off" and immediately the earth began to drop from under us and the winds of heaven to caress our countenances.

"To the right you can see the river" came through the tube. "To the left stands the Recreation Club"—"To the right the Race Course"—"To the left the Golf Course"—and so on until the Gaol, the Chinese Cemetery, Tin Mines, The Central Work Shops, the Club, the Station, the School, each in turn were pointed out. It was not always easy at once to make the spot mentioned stand out distinct from the maze of grass plots and trees below. Things from the air have a different look!

The river looked like a muddy snake turning and twisting in its trend; the Race Course like a child's train track in a toy-shop; the Golf Course appeared like a small sheep pasture,—not nearly so extensive as when one is chasing a bounding ball over its fair-ways; the greens, those siestas in the game, where one loiters to concentrate on a sunken tin-can, were not visible at all!

The Gaol looked like a huge four-winged kite fallen to earth in a cramped compound; the Chinese cemetery with its numerous semi-circular graves, like rippling white caps on a sea of green; the farm cottages with metal roofs where so many families live, were pieces of tin strewn carelessly over a lawn; the Club and Padang, a small city dwelling with a spacious backyard; the Station the pride of the city with its graceful domes and minerets, looked like a large grill ready for a fish-fry and least of all appeared the School where most of my life has been spent—a mere doll's house amidst a forest of shrubbery; in fact I looked long and hard before I finally disentangled it from its surrounding environment.

What did strike me were the vast open spaces which promise as much room for new developments as is already occupied. The real beauty spots from the air are the stretches of green, the tops of the hills, the ribbons of road-way, the patches of cultivated ground, and the ponds of clear water reflecting the beauty of the trees, foliage and flowers.

One loses all sense of time. After landing I was amazed that so much could be crammed into a quarter of an hour. Height is also an unknown quantity to be guessed by the minuteness or nearness of the objects below.

Speed is difficult to judge—for there is nothing in the air flying past and one could imagine he was standing still but for the head-wind in the face and the moving housetops in the mirror below.

The day before I went up, a letter came from home telling of the death of a cousin.

I knew her through many years of varying circumstances. Then oil was discovered on her land and she became unexpectedly wealthy. During the sixteen years that she held a vast fortune in her grasp she travelled some, built a beautiful home, helped educate a nephew and a niece, but took a great deal of satisfaction in tantalizing her less fortunate sister and withholding from her any comfortable portion of her immense income. She had never learned to share nor imagine herself in another's place.

Her death was as sudden as it was unexpected,—ptomaine poisoning followed by pneumonia.

As I reflected upon the co-incidence of an experience in flying and this surprise announcement of death, I was reminded that looking down from above, things must seem different! Some items that appear so important to us today may in the long perspective look like trivialities, and the things that our poor vision can scarcely make out, may turn out to be the things that are tremendously worth while.

I wonder if the one who was rich in this world's goods would now, in the light of a new experience, place material things above kindness and consideration for others. What would be her attitude toward her only sister who complained that on her meager income she could not even afford to attend Church? While she worried along, unhappy in her cramped circumstances, the wealthy sister, who might have relieved the situation, spent fabulous sums on oriental rugs, antique furniture, beauty parlours and surplus motor-cars. If she could return to earth I wonder if a smug

bank account would look more important than a sister's wants satisfied. Probably from above things look different!

Such thoughts as these were flitting through my mind as our plane winged its way out over the suburbs and surrounding territory. They were thrust in the back of my brain by the voice through the tube announcing that we were heading back to the Airport. Smoothly, gently with no undue jarring, we glided down and the glad earth seemed to come up to greet us. As I stepped out into the spacious wing and down again into the green grass, the words of the old hymn came to my ears—"Jesus, Saviour, Pilot me." I am quite sure if He does the perspective in this life will not prove all awry—nor will the final entry into the great beyond be other than a peaceful gliding towards the eternal home.

THE LEAGUE OF CLERGY FOR PEACE

Anglican clergymen who believe that "war is incompatible with the teaching and example of our Lord Jesus Christ" have organized the League of Clergy for Peace. It is open to all ministers except bishops. One of the leaders of this group is Father Groser, an ardent pacifist and Socialist.

To Father Groser both peace and Socialism are Christian ideals. He is very realistic about war. The sharing of raw materials, as advocated by Samuel Hoare, he believes possible only under Socialism. "If you desire peace, you can only do it by destroying the profit-making system, bringing about a new social order in which we produce what we need, and share what we produce."

Of particular interest is Father Groser's attitude toward Soviet Russia. In regard to Russian atheism he declared: "Considering what the revolutionaries had to go through at the hands of organized religion, this is not surprising." He is very hopeful for religion in the Soviet state. "Many Communists," he said, "have the same temper as Christ....I do not believe you will get a godless Communist state. When people build true to human nature, they will find God again."

Father Groser was a chaplain in France during the World War. When the military planned at the end of the war to march into Germany, he protested and threatened to urge the troops not to go. He was cleared out of France in two days. (No-frontier News Service.)

FOOCHOW CHURCH BAZAAR

The Singapore Foochow Church held a bazaar on 10th October in aid of its building fund. This was the second bazaar in the history of this church and by far one of the best seen in Singapore. For months Mrs. J. M. Hoover, the indefatigable worker, and her old pupils, graduates of the Methodist Girls' School, Sibu, had been making preparations for the bazaar, and the result proved that their labour had not been vainly spent. Embroidery, sewing, crepe paper flowers, basketry and other varieties of handwork covered six tables in an attractive array seldom seen in Singapore. The total sum realised is estimated to be in the neighbourhood of $500.

The work of Mrs. J. M. Hoover cannot be adequately expressed in words. Without her untiring efforts and devoted service, the bazaar would not have been a success.

"THE UPPER ROOM"

"Always and everywhere men have prayed and will continue to pray. They pray because they have found that prayer sustains, imparts poise and strength, and affords a means of making connection with the underlying power of the universe. *"The eternal God is thy refuge, and underneath are the everlasting arms." "This poor man cried and the Lord heard him and delivered him from all his troubles."* These are the words of experience, ancient and modern."—W. C. Barclay.

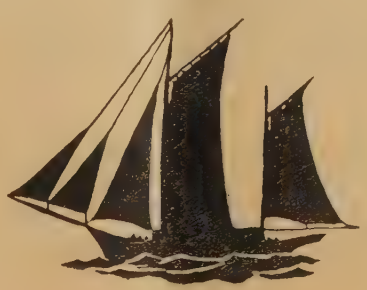
Few of the readers of the Malaysia Message have any book or even a religious magazine to guide them in their prayer and devotional life. This need is a common one the world over. Thus the Methodist Church in response to this need is publishing a wonderful little quarterly called "The Upper Room". It is published for the ordinary person, for the man or woman with little money to spend, for the Christian who wants help in his devotional life. It comes in booklet form giving a page to each day of the quarter of the year it covers. Its make-up is as follows: first a verse or two from the Bible, then a meditation of about 150 words, a suitable prayer and finally a thought for the day. It can be ordered in two ways; either direct from the Book Room for 20 cts. to be sent to your address, or from your pastor, who if he secures subscriptions of ten or more can place the order to one address for 14 cts. per person. (7 cents Gold).

One pastor in two weeks time secured 17 subscriptions simply by showing his copy to the people he called on and at once they subscribed. We feel this offers a real challenge to every pastor of English-speaking congregations. Order your sample copy from the Book Room for only 20 cts. and spread this opportunity before your people.

It is being used for Family Worship, for Individual Use, in Prayer Meetings, by Personal Workers, and in Pastoral Visitation. As evidence of its great note this story of its phenomenal growth:

First Issue (April 1, 1935—One printing)
100,000 copies.
Fifth Issue (April 1, 1936—Two printings)
405,000 copies.

Have you sent in your subscription?



AMONG THE NEW BOOKS

PROPHETS OF THE SOUL by Joseph M. M. Gray, $4.00.

In a series of arresting biographical sketches the President of American University, Washington, D. C., portrays the part played by preachers in the progress of liberal thought in American Protestantism from the earliest period to our own day, and makes it clear that religion has been one of the most powerful forces in shaping our national life.

The story of Cotton Mather interprets the early Puritan Commonwealth. In Jonathan Edwards and George Whitefield we see the spiritual trends of the eighteenth century, in the Methodist itinerants a dominant force in the early nineteenth. William Ellery Channing and Horace Bushnell, "the beloved heretic," are shown as initiators of needed points of view. The modern scene is represented by Phillips Brooks, George A. Gordon, and Washington Gladden. A final chapter is an acute analysis of the contemporary religious situation in America, rather critical of the neo-Calvinistic and Barthian influence.

CHRISTIANITY IN THOUGHT AND PRACTICE by William Temple, $1.25.

The central message of these three lectures delivered by the Archbishop of York at the University of Chicago is that the political problems of our generation are problems of theology. The final judgment on Communism and Fascism, for example, depends on "whether the individual citizen exists only for his earthly state or whether he has a place in the scheme of things which is logically prior to and independent of his earthly citizenship." For if God exists and man is God's child, absolute sovereignty over men belongs to no earthly government.

Dr. Temple's approach to the nature of reality is to assume the truth of the Christian revelation as a guide and then see how far it affords a valid and harmonious interpretation of life in its different aspects and in their relation to the whole. In the scale of reality which he thus arrives at, personality is the crown and is found to be the ultimate principle in the universe. This is the one explanation which does not itself require something else for its explanation.

An analysis of what Christian ethics require in the complicated problems of group relations is given. The idea that the Sermon on the Mount always requires non-resistance or forbids fighting under certain conditions is held to be a mis-apprehension of Jesus' teaching.

MISSIONS TOMORROW by Kenneth Scott Latourette, $4.00. A Religious Book Club Selection.

"No one who ever thinks of missions, or wonders what missionary effort can or ought to do today, should miss reading this book"—New York Times.

This volume, by the Professor of Missions and Oriental History at Yale University, is the most discerning and authoritative of recent presentations of the foreign missionary situation. The missionary enterprise is described as having done more that anything else "to make of the impact of the Occident a blessing and not a curse". After taking due account of all the mistakes of the missionary effort, no one "need ever feel apologetic for the sum total of the results". These generalizations are reinforced by the concrete evidence given in a brief survey of the history of missions.

The present crisis in missions is frankly faced and the necessity for changes is insisted upon. The case for the continuation of missionary work is stated in a way that carries conviction. Among the fresh statements of reasons for missions are (1) the value of keeping the younger churches in touch with historic Christianity instead of permitting them to become overcoloured by their nationalistic environments, and (2) the supreme importance of providing a spiritual foundation for the emerging world-culture.

Schools and hospitals are thought of as having a less prominent place in the future, as their functions come to be performed by other agencies than missions. The primary objectives must now be: (1) to strengthen the "younger churches" and (2) to knit the older and the younger churches into a world-wide fellowship, a Church Universal.

The above books, *with prices quoted in Straits currency*, may be obtained from the METHODIST BOOK ROOM, 10 MOUNT SOPHIA, SINGAPORE.

Religion and Economy

Marxians and atheists think religion and economy are different. But to me they are both concerned with life. We need a new interpretation of economy. .....There is no hope for a modern nation to have good economic standing unless it has a co-operative order.

—*Toyohiko Kagawa.*

Look within. Within is the fountain of good, and it will ever bubble up if thou wilt ever dig.

—*Marcus Aurelius.*

Make hay while the sun shines, but don't take a nap every time there is a cloud.

A Catholic Lawyer Speaks Out

London (NNS)—In the "News-Chronicle" of August 14 there was published a message sent from Madrid by Senor Angel Ossorio Gallardo, Spain's foremost Liberal lawyer. Gallardo is a fervent Catholic, has been a member of the Cortes for twenty years, was formerly a member of the Cabinet, is President of the Madrid Athenaeum of Literature and Science, Chairman of the Law Academy, and Dean of the Madrid College of Barristers. This leading Spanish citizen and Catholic layman cabled:

> I should appreciate the opportunity to explain to Christian and Liberal people in Britain that the accusation that Spain is ruled by a demagogic and destructive Ministry, justifying a military Fascist rising, is totally and absolutely false. Since the Popular Front's electoral victory the three successive Cabinets have been exclusively republican, bourgeois, parliamentary, and moderate.

The message concluded:

> When the Popular Front wins a final victory, as it certainly will, Spain will doubtless undergo drastic transformations. A new Spain will be forged in the pain and suffering unavoidable in birth. As a Christian and truthful witness, I declare that for whatever happens then, the guilt will be on those who have provoked this subversion against legitimate power. To lay the blame on the Popular Front Government would be a deliberate falsehood intended only to mislead honest opinion.

Said the Kettle to the Pot

A professor was once accosted by a dirty little bootblack. "Shine your shoes, sir?"

The professor was disgusted by the dirt on the lad's face. "I don't want a shine, my lad," he said, "but if you'll go and wash your face I'll give a sixpence."

"Right, guv'nor," replied the boy, as he made his way to a neighbouring fountain. Soon he returned looking much cleaner.

"Well, my boy," said the professor, "you have earned your sixpence, here it is."

"I don't want your sixpence, guv'nor, replied the boy. "You 'ang on to it and get your 'air cut."—*Selected.*

"Isn't it hard," said the landlody, "to think this poor lamb was cut down in its youth to satisfy our appetites?"

"Yes," replied the unhappy boarder at the end of the table; "it is tough."

A MEDITATION ON
"THE WILL TO PEACE"

H. B. A.

WHAT PROPHETS BELIEVED

"He shall judge between many peoples,
Make decisions for mighty nations;
They shall beat their swords into ploughshares,
And their spears into pruning hooks.
Nation shall not lift sword against nation,
Nor shall they learn war any longer.
But under his own vine each shall dwell,
Under his own fig-tree, with none to terrify them;
For the mouth of Jehovah of hosts has spoken."

Micah 4.3, 4.

They said HE was "impractical"
He preached a Gospel which men called too idealistic.
He said: "Love your enemies."
Practical men have scoffed at His teaching. They have said:
"In a competitive world you must be armed to fight your enemies.
That is the safe way, the inexpensive way."
Practical men made and ran the World War.
Do you know how much the World War cost?
Its total cost to all participants was equivalent to $40,000 for every hour since Jesus of Nazareth was born.
The next war will be far more costly. It will probably result in the wreck of civilization.
Practical men have had their way for many generations.
It would be worth while to try His way.
It couldn't be more expensive.

"The High and Lofty One declares,
He who inhabits eternity, whose name is holy:
'I dwell on high as the Holy One
With him who is contrite and humble in spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite."

Isaiah 57. 14,15.

THE NEW PATRIOT

Who is the patriot? He who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of the world's good will?

Who is the patriot? He who sends
A boastful challenge o'er the sea?
Or he who sows the earth with friends,
And reaps world-wide fraternity?

Who is the patriot? It is he
Who knows no boundary, race or creed,
Whose nation is humanity,
Whose countrymen, all souls that need;

Whose first allegiance is vowed
To the fair land that gave him birth,
Yet serves among the doubting crowd
The broader interests of the earth.

The soil that bred the pioneers
He loves and guards, yet loves the more
That larger land without frontiers,
Those wider seas without a shore.

Who is the patriot? Only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is BROTHERHOOD.

—Frederick Lawrence Knowles.

"THE WILL TO PEACE"

WAR What might be the direct effects on you, as an individual, if this country became involved in war?
How does war anywhere in the world affect you?
What are the things that lead to war?

PEACE What does the word Peace mean to you?

What are the existing organizations working for Peace? Which of these are working in your community and what are their programmes? What contact have you had with them?

If you yourself feel no particular "will to peace", what do you think might arouse more active interest in peace efforts on the part of individuals and groups? Is it due to a feeling of helplessness or a lack of information?

If you have a very conscious "will to peace", how do you deal with friends and acquaintances who either have no concern or are definitely committed to the idea that war is inevitable?

Is there a price to pay for the "will to peace"? Does the decision to throw one's whole influence to the cause of Peace involve personal sacrifice and unpopularity?

SKETCHES FROM THE LIFE OF NOMMENSEN

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

(*Continued from the July issue*)

After a few months, for the second time he took possession of his own house, having at the same time offered his home as a lodging place to a slave boy whose freedom he had purchased. But the young fellow later disappeared and never returned.

At first the young missionary had no furniture and therefore made use of some old book boxes. These were made to serve as table, cupboard and chairs. Although there was no sign of any luxury he at least enjoyed privacy. It had been very unpleasant living in a rice shed and trying to make it serve as a reception room and sleeping quarter while the people were watching and spying on him continually from all sides of the building.

Now that he was free to move about and no longer needed to supervise the various phases of the building work, he went about day after day in the villages visiting the people. Thus he was able to familiarize himself with their habits and customs. He discovered that the rajas (village chieftains) governed to suit themselves, and in the settlement of disputes gave the decision to the person who was able to pay the most money. He was horrified to find that cannibalism reigned supreme in its most dreadful aspects, without any opposition from the rajas.

Once over a cup of coffee Nommensen had an animated conversation with a man who impressed him very favourably as a man of good character. A few days later he met this same man leading a blood-thirsty band by the side of a man who in one hand carried a freshly-cut human head stuck on the end of a bamboo pole and in the other hand the dead man's arm from which several fingers were missing. When the man saw the horrified expression on Nommensen's face he lowered his head for a moment, but the blood-thirsty cries of his murderous companions gave him a new supply of courage and he went on with a good conscience. However, Nommensen followed after the man and tried to convince him of the cruel character of his conduct, but without success.

Later Nommensen met a young man in Sigompoelon, who told him that a year previous when he and his brother were on the way to Sibotton to purchase rice they were captured and held prisoners and that he was set free only after his family had paid a very heavy ransom. "And your brother," asked Nommensen, "where is he now?" In quivering tones the young man replied, "A few days after being made prisoner he was killed and eaten."

In viewing this misery Nommensen was often reminded of the American missionaries, Lyman and Munson, who had been murdered, and at every opportunity endeavoured to get in touch with the people who had committed that crime. However, whenever the subject was mentioned the people fell silent. At last he was told that the leader, Penggalamei, was still alive and resided in the village Sangkak. Nommensen immediately made plans to pay the murderer a visit in order to tell him that though his sins were as scarlet God could make them as white as snow. Had not Christ forgiven the sins of the murderer who hung on the cross and at the point of death cried out, "Lord, remember me when you come into your kingdom?"

If Penggalamei would come to Jesus in such a manner then he could be assured that the great unrest which had never left him since that terrible night would be replaced by unbelievable rest and blessed peace of soul. The remarkable thing about Nommensen's life was that he so often was willing to risk everything in an attempt to rescue one soul.

Late in the evening he and his guides reached the village of only three houses. Without pausing Nommensen went up to the house in which he understood Penggalamei lived. His supposition appeared to be correct, for as he went up a bamboo ladder, he saw a man sitting inside who fit the description given by the Bataks. Due to this unexpected visit the heavy set figure of Penggalamei seemed to grow larger and stronger while his eyes sought anxiously for a way of escape from the presence of this white man; for doubtless his thoughts immediately ran back to that event which had taken place in that neighbourhood thirty years before. He saw himself again at the head of an excited, blood-thirsty mob, rushing forward with a sword in his right hand: he struck off the head of one of the missionaries, and took it as his personal possession, believing that it would always increase his spiritual force and at the same time improve his power and influence among the people. Those who followed him fell like wild beasts upon the remaining helpless man, who suffered the same fate. When nothing remained of these unfortunate ones except a few gnawed bones the crowd was ready to participate in another such horrible exhibition.

There bound to a stake stood a man who had come with the party of natives who accompanied the missionaries. While the others of his party had escaped from the Bataks he saw no chance of getting away. There he stood bound to a post near which a great fire had been built, while the excited mob, as

The Village of Penggalamei

though possessed, danced around their sacrifice. When the people saw the Raja of Hoeta Tinggei coming out of one of the houses an anxious quiet ensued. Slowly he came forth and gazed upon the prisoner with an ominous look. When he reached the place where the man stood writhing because of fear, the raja looked upon him and said, "This intruder has broken our rule, that no man may come into Batakland without our knowledge. Therefore, his body will serve us as food and at the same time this will be a warning to those who try to come into our land unannounced."

With a fierce glance he looked upon his subjects who stood anxiously by, waiting the moment when he would give them the sign to perform the most hideous crime of which mankind is capable. His manner and remarks were greeted with yells and shouting, while as one possessed he danced with a drawn sword around the unfortunate one who was irrevocably doomed. Each motion of the Raja was carefully followed and observed, while the drummers kept up an earsplitting noise. Finally the village chief went up to the unfortunate man during the shouting of the excited crowd and with unbelievable cold bloodedness cut a strip of flesh from that part of the man's arm that he had selected, and placed it on the fire so that he could soon partake of it. The last impediment having finally been withdrawn the murderous subjects of the Raja swarmed around the man, each trying to cut a piece of flesh from the victim's body.

Now quiet has again returned to the village, the intruders have been rendered harmless, the cry of the wounded is stopped and the stillness of the night replaces the recent uproar. The moon which for a while was hidden behind the clouds illuminates the surroundings with her silvery light, while in the distance the Southern Cross, always visible in the firmament, stands as a sign that the cross of Christ will finally triumph in Batakland in spite of all opposition.

Although Nommensen spoke to him in a friendly manner the Raja would not utter a single word. From his attitude it was evident that he feared that a trick was to be played on him. Even the usual form of Batak politeness was omitted, namely, that mats should be provided on which the guests might be seated. Nommensen's companions called his attention to this omission after they had taken their departure.

It seemed to be a terrifying experience for Penggalamei to have a white man in his house and to hear him speaking in Batak. Finally he said, almost inaudibly, "Tuan, I shall call my wife to prepare some rice for you," and immediately went out of the house, leaving behind him two howling children. In vain Nommensen awaited his return that evening. He did receive a visit from two sons of the chief, although they stoutly denied that they were the children of the Raja.

There was nothing else for Nommensen to do but to spend the night in the house of the murderer and await the coming of the day in the hope that he would return during the night. In the morning when Nommensen discovered that the Raja had not returned he requested his children to go in search of their father, but they likewise disappeared into the forest without leaving any trace behind them. When no one returned Nommensen requested his guides to search the surrounding neighbourhood to see where Penggalamei They found no trace of him, but they did find a boy fourteen years old fastened in the stocks, a prisoner as security for a gambling debt. Nommensen ordered his men to free the young fellow and to take him along with them to Silindoeng. As Nommensen led this lad away he left word with the villagers that they should inform the person to whom the money was due that if he would call at Nommensen's home in Silindoeng the ransom for the young man would be paid. Later the Penggalamei came to Silindoeng to collect the ransom from Nommensen. Nommensen received him in a friendly manner, but it was soon evident that he would not confess his sins before God. Shortly after this the Penggalamei was struck by lightning and one side of his body completely paralyzed. His descendants, who have all become Christian, now live near the place where the two missionaries were killed.

(*To be continued*)

OUR AMERICAN LETTER

W. T. C.

AMERICA has long had the reputation amongst Britishers of being disposed to claim that she is the biggest this or the biggest that. But the issue of The Straits Budget just to hand presents the picture of a sea monster 46 feet long, with tusks 11 feet 8 inches long, ears bigger than an elephant, and the remaining features of the creature all proportionately large. Well, after studying the picture and reading the description, we drew a long breath of gratitude that this huge unwieldy beast is to repose in Raffles Museum instead of being encouraged to multiply its species until it becomes an article of export to America. What under the sun would we do if a few dozen monsters such as this should escape from their shelters and wander out into the automobile highways of our high speed country? And who would chase them back into their shelters?

Just keep on sending us your rubber, but please do not send us any live specimens of your newly discovered leviathan until we get this other question of the maximum possible speed of the "Queen Mary" satisfactorily settled. But keep on printing pictures of any other developments in Malaya.

AN ENGLISH MOTHER has just flown the Atlantic in 25 hours, alone, and with none of the auxiliary equipment that promote safety, not even a radio set with which to communicate with her goal, nor enough fuel to carry her a few miles further than her destination if need be. We will have facilities for walking across yet!

"HOW are collections at your church?" inquired an usher of a friend of similar rank. "Well, we have never yet had to stop in the middle of taking the collection, to go out and empty the box," was the reply. The "Million Unit Plan" launched by General Conference is intended to fill the foreign missions box more nearly that it has been of late. We wish it all success, but judging by the amounts that millions of our people put into their envelopes week by week for current expenses and benevolences both, it is going to be an achievement of some magnitude to get so large a number to pay $1.00G per month for Foreign Missions, in addition to local current expenses, and the score of other appeals that beset the hearts and pockets of generous givers. Any outcome, however, that will once more make this distracted old world get back to the liberal giving of Centenary days will be equivalent to a worldwide revival.

TWO BOYS, age 14 and 16, eager to see New York's skyscraper, the Empire State building, which is 102 floors in height, climbed the 2247 steps to the top. The janitor, hearing of it, had the elevator take them down. Those boys should make good missionaries some day, given proper direction to their persistence.

TWO AIRMEN, Russians, are flying from Los Angeles, California, to Moscow, Russia, to chart an airmail and passenger route. They expressed the hope that they would encounter the worst weather the Arctic can produce, that they might plan accordingly. Not many missionaries would offer such a prayer for himself and his work.

IN THESE DAYS when European and colonial boundaries are being shuffled about like chessmen on a board, or sought to be moved, it is highly gratifying to observe how completely content are the Canadians on one side, and the Americans on the other side, of the invisible boundary line that separates them, with no fortified lines or posts; and what a complete absence of any disposition on the part of either party to intrude or trespass upon the soil of the other party. This fact was accentuated by a recent visit of the President of the United States into Canada—the first time such a thing has occurred—and by the fact that the Governor General of Canada was the President's host. England would like nothing better than to feel equally secure as to her boundaries, especially those near home. Your correspondent is one who prays daily that nothing so wicked or suicidal as a European war should ever again break out. The limited specimen of it that our daily newspapers report from Spain is more than enough to make us pray more.

I WAS unpacking a box the other day to get at some Malayan materials to use in a missionary talk, when out fell a diary. It proved to be for the year 1918—I do not need to tell you what occurred in that year. In those days preceding the Armistice, and following the lessons of the Mutiny, the American men resident in Singapore had offered their services for the defense of the Colony, and had been incorporated into the S.V.C. as the American platoon. Page after page of the dairy mentions its activity: drill; route march from Bukit Panjang station to Jurong Road thence to Bukit Timah Road (hope I am not baring any military secrets!); turned in equipment to go on vacation; and so on, until—in red ink—"Armistice signed!" It is still in effect: may it never be terminated!

Eddystone, Pa., U.S.A., Sept. 11, 1936.

W. T. CHERRY.

THE EPWORTH LEAGUE

G.S.A.

FOOCHOW EPWORTH LEAGUE, SINGAPORE

Two important and novel events took place in the month of September—the Sunset Service and the Concert. The Sunset Service was held at the Thompson Road reservoir. In glorious weather and the setting sun which provided a beautiful panorama the service began with a song and a prayer. Following this Mrs. J. M. Hoover gave an inspiring address on "Service". The speaker laid considerable stress on the significance of service—service that is sincere and with no ulterior motive, and remarked that there were too many people who aspired to leadership but did little real service, thus placing prestige before service. The advancement of Christianity, she added, depended largely upon the willingness of every Christian to serve and to translate words in actions. In the course of her address, the speaker's old pupils from Sibu contributed two songs which were greatly appreciated. After the service the leaguers sat down to a light but tasty meal following which they walked about the reservoir for about an hour before they returned home. Much credit is due to Miss Shih Hwa Nan, the first vice-president, for having successfully arranged the service which was unique and unprecedented.

The other successful event was the concert, the first of its kind ever attempted by the Foochow church. The concert which was under the direction and patronage of Mrs. J. M. Hoover was given at the Wesley Church Hall to a crowded house of about 250. The programme was varied and interesting and it reflected great credit on local talent. The following items were given:—

1. Selected Chinese Melody.....Mr. K. T. Chan and his Merrilads.
2. "Humoreske" Dvorak
   Violin Solo.....Mr. Leong Kee Siong.
3. Opening address.....Mr. Tay Teng Pin.
4. Anthem "Peace & Rest"
   Berge.....The League Choir.
5. "Villa" (The Merry Widow) Lehar
   Cornet Solo.....Mr. Homer Cheng.
6. Selections from the Chinese
   Opera.....The Foochow Ministrels.
7. A Magical Interlude.....Mr. Tan Hock Chuan.
8. "Marche Militaire" Schubert
   Piano Duet.....Mr. & Mrs. Homer Cheng.
9. "Rock of Ages" Excell
   Double Duet.....Miss Wong Hau Ding,
   „ Chang Nguk Sieng,
   „ Shih Hua Nan,
   „ Chang Lee Sieng.
10. "La Serenata" Braga
    Flute Solo.....Mr. Choo Weng Foo.
11. Chinese Folk Songs.....The League Choir.
12. "The Moneylender and the Rickshaw Puller"
    A Comical Sketch.....The Four Musketeers.
13. "Minuet in G" Beethoven
    Instrumental Quartet...Miss Wong, Mr. Choo, Mr. Leong, Mr. Cheng.
14. "Good-Night Leaguers".....The League Choir.

The comical sketch was extremely well received. Mr. Chan Kit Siang, as an inimitable moneylender, brought forth incessant roars of laughter and he deserved unstinted praise for his exceptionally good performance. It is hoped in the future to make this concert an annual event.

IPOH—PENANG DISTRICT CABINET MEETING

A Joint Cabinet meeting of the Penang and Ipoh District Epworth League was held at the Lady Treacher Girls' School, Taiping at 3 p.m. on Saturday, 12th September, 1936 to discuss plans concerning the 1937 Combined Ipoh and Penang District Institute.

The following were present:—Rev. M. Dodsworth, Loo Choo Kheam, D. G. Jayasekaria, Miss Gweldolyn Wright (Penang) Eric G. Rode', J. K. Appaduray, and Hector Ritchie (Ipoh).

Mr. Loo Choo Kheam was elected to the chair, and Mr. Hector Ritchie to be Secretary.

Date of Institute.

After much discussion the date was fixed for March 26th, 29th, 1937.

After much discussion Ipoh was fixed as the venue of the 1937 District Institute.

Rev. M. Dodsworth was unanimously selected as the Dean for this Institute.

The committee decided that the Ipoh Union Epworth League was to appoint a Business Manager.

Classes, etc. for Institute.

The following committee was elected to have charge:—The Dean, The Secretary for Epworth League and Young People's Work, The Penang District President, and the Ipoh District President.

It was moved that the First Bulletin for the Institute be sent out in January 1937. Ipoh Union Epworth League will be responsible for this Bulletin.

Sgd.: HECTOR RITCHIE,
Secretary Joint Cabinet Meeting.

Win-My-Chum Meetings, Union Epworth League, Penang

Win-My-Chum Meetings were held in Penang from Wednesday, October 7 to Sunday, October 11. Mr. V. Paranjothy, B.D. was the speaker. The following were the topics for his talks: The Challenge of the Youth of Asia, The Significance of the Death of Jesus, The Kingdom of God as the Goal for Youth, and The Source of Power. Each evening special music was provided by the A.C.S., Epworth League and Wesley Church Choir, as well as a special solo by Mrs. V. Paranjothy.

NEW OFFICERS FOR THE PENANG DISTRICT SUNDAY SCHOOL ASSOCIATION FOR 1936-1937

President.....Miss D. Moreton
Vice President.....Looi Leng Yim
C. J. Manuel
Hon. Secretary.....Tio Seng Hee
Hon. Treasurer.....Miss Nellie Toh
Hon. Auditor.....Foo Chee Hsin
Members of Committee.....Geh Hun Kheng,
T. K. Cheong
K. Cheng Hoe
D. D. Chelliah
Miss L. Urech
Mrs. E. R. Appauduray

Members of the A.C.S. Art Club with the Principal and Art Master.
The boys who prepared the
Exhibits for the 1936 Art Exhibition
Penang A.C.S.

A.C.S. Boys at Work in Class

Scene from "The Blue Bird" A.C.S. Penang

Methodist Tamil School,

Tanjong Malim.

Mr. John Abraham,

Headmaster.

OUR SCHOOLS

1936 ART AND HANDWORK EXHIBITION A.C.S.—PENANG

The finest art and handwork exhibition ever staged by a Penang school according to all reports, was seen at the A.C.S. October 15, 16 and 17 when the school exhibition was officially opened by Mrs. A. M. Goodman at 10 o'clock, October 15th.

A great deal of time was spent in making articles which the general public would find of value. The pupils of the various branches of the A.C.S. laboured hard so that the exhibits would be purchased and the proceeds go toward the Building Fund of the new school. All interested in art and handwork and lovers of the beautiful found a great variety of art work for sale:

Flat drawing, toys, Christmas cards, potato printing, designs in applique, geographical illustrations, maps, lettering, designs in water colour and crayons, silhouettes of local subjects, friezes, book-binding, lamp shades, wood work and Javanese wayang figures.

The chief feature of the exhibition this year was the work done by members of the Art Club under the supervision of Mr. Abdullah Ariff, including the reproduction on "Treetex" of 15 full length Lunettes in colour from a series of stained glass window cartoons. The Lunettes were framed and placed over the doors and windows of the school hall the subjects in order around the hall were:

1. Jesus Blessing Little Children
2. Faith
3. John on Patmos
4. Courage
5. Jesus Healing
6. Eternal Life
7. Justice
8. Liberty
9. Temperance
10. "Behold the Lamb of God"
11. Storm on Galilee
12. Wisdom
13. The Annunciation
14. Love
15. The Home of Mary and Joseph.
16. Angel Ministering to Eliiah in the wilderness
17. High Priest Offering in Tabernacle
18. Pastorale

The large selection of Christmas cards was done in colour, particularly Malayan scenes in silhoutte. A choice selection of Javanese wavang figures was executed under the supervision of Mr. Teh Gim Ho. The members of the Art had on exhibit some very well executed designs in water colour, pastels, and crayons. The regular classroom work was shown in three separate rooms, comprising the usual work in the art and handwork syllabus.

(Condensed from report appearing in Straits Echo, Oct. 15th).

A.C.C.S, (SINGAPORE) LIFE BOYS
Enrolment Service at Geylang Methodist Church

The formal enrolment of the A.C.C.S. (Singapore) Life Boys took place at the Geylang Methodist Episcopal Church on Sunday, October 11, 1936 at a special Sunday School service of the Primary Department conducted by the Rev. E. S. Lau.

The Life Boys were organized by the school under the joint leadership of Miss Grace Lee, Miss Ong Nya Lay and Mr. K. C. Cherian, and form the junior branch of the 3rd Singapore Company Boys' Brigade.

A.C.S. IPOH LAUNCHES AN EXPANSION PROJECT

Every member of the staff from the kebuns to the principal have contributed toward a general expansion project. Over $5,000.00 has been pledged by the staff and another $55,000.00 will be needed to complete the project.

The Anglo-Chinese School, Ipoh, has from its beginning been one of the leading educational institutions of the state. During the forty years of its existance it has always been true to its trust and has faithfully served the community.

In its present set-up the school serves as never before. In the Grant-in-Aid school we must and do conform to the regulations laid down by the Educational Department. In the continuation school (six classes of which meet in the morning hours) we are able to admit students regardless of age or previous educational qualifications. It is helpful if birth certificates are available but even this is not insisted upon. During the past few years of depression many scholarships have been given from school funds.

These two schools work in as close co-operation as possible and are really one. It tries at all times to keep up to the minute in educational developments. Through the vocational programme of the school we attempt to advise boys in a scientific way in choosing a life work. During this year the schools have introduced Latin, Matriculation and Commercial classes into the system. In 1937 Chinese classes in the afternoon will be started for the brightest boys in Standard Six and Seven and an employment service for our old boys will be established. In 1938 we plan to introduce carpentry and science into our curriculum.

In view of the above expanded programme further accommodation and equipment is necessary. Consequently the Anglo-Chinese School has launched out on a campaign for $40,000.00 the major portion of which will go toward the purchase of property and the erection of a vocational building. Both the Grant-in-Aid and the continuation school would profit by this plant. Upstairs there will be three classrooms for Commercial and Matriculation classes. The ground floor will house a Science Laboratory and a shop for woodwork.

At the present time no school in the state has a science laboratory. All other large centres in Malaya do offer facilities for this teaching. Perak is way behind and this was rather suddenly brought to our attention last year when our Queen's Scholar, Ng Yek Hing, began thinking of going to England to study Medicine. He is having to spend one year to get the Science necessary for Matriculation at Cambridge in Medicine. This no doubt, is an exceptional case but we are anxious that every boy shall have a chance to try his hand at not only science but also woodwork.

We are striving to make our school no less worthy in scholarship but we wish to increase the opportunities of development for each child and make him vocationally minded. The object is not to make trained carpenters nor qualified scientists but to widen each child's horizon so that he will see more in education than books and he can then be better able to seek a field of life work that is more in keeping with his interests and abilities. We are launching out that we may better serve the inhabitants of this state and to build more contented and worthwhile citizens.

ANGLO-CHINESE SUNDAY SCHOOL, SEREMBAN

On Sunday September 27th the Anglo-Chinese Sunday School, Seremban, presented a special programme for Home Missions at which over 150 members and friends were present. The most instructive and valuable item on the programme was the Dramatisation of, A Visit to the Sakais.

It proved to be unique and very successful. Nothing like it had ever been attempted in the history of the local Sunday School.

Mr. S. Marimuthu, the Sunday School Superintendent, the Rev. B. H. Baughman and their helpers had only four days to do what surely was an unenviable task.

The School Stage on Sunday morning presented a very unusual sight. It seemed to the large number present that a portion of the Malayan jungle, complete with Sakai hut, had been "lifted" and transplanted indoors.

There were "trees," huge crooked logs, a fire, and mats. During the play a butterfly flitted amongst the leaves adding realism to what already appeared so real. The twittering of the birds just outside could be clearly heard.

The "Sakai men and women" entered in single file with their headman, "Guru," (Mr. S. Marimuttu) and an "Orang Puteh," (Rev. B. H. Baughman) all dressed in suitable "attire." It would have been difficult to improve upon the costumes, and general make-up of the characters. Torn "bajus" and singlets, "sarongs," parangs, and in a few cases, just loin-cloths, were all in evidence. (The "Orang Puteh" particularly, revealed himself to be a very good student of Malay.)

After the "Guru" had introduced the "Orang Puteh" to the gathering, the latter taught the "Sakais" to sing hymns, and gave them a talk, the gist of which was that Jesus Christ wants to be a Friend to all people no matter what the colouring of their skin may be. "Was not the blood of the white man and the coloured man the same colour? All of us had a common Heavenly Father who was deeply concerned about our welfare. We must learn more about Him and live close to Him through His Son, Jesus Christ."

All of the conversation and hymns were in pure Malay and great credit is due to all who took part considering the very limited time they had at their disposal. Those present received a very vivid picture of one phase of the work that the Church is doing amongst the people of the jungle. It was all so wonderfully impressive that one unconsciously offered a silent prayer in one's heart that these simple jungle folk be lifted up to God through the efforts of Christ's helpers.

Mr. Ng Chee Yew and Mr. Foong Yat Peng saw to the "scenery" and to setting the stage, while the rest of the play was under the direction of the Rev. B. H. Baughman.

A special offering was received and $16.00 was taken.

G. S.

1935 Relay Team A.C.S. Seremban

1936 Relay Team A.C.S. Seremban

RELAY TEAM

No fewer than five Inter-School Relay Races are held in Seremban each year at various Sports Meetings.

By winning three of these races, at the School Sports, Police Sports, and the N.S.A.A.A. Championship Meeting, (4 x 220 yards), the School Relay Team this year almost repeated the successes achieved by the 1935 team. We were unfortunate not to win the shorter race, 4 x 110 yards, at the N.S.A.A.A. Sports this year, our last runner falling at the tape.

The 1935 team won four of the five races and were awarded the Clarke Challenge Shield at the K.G.V. School Sports. We failed to retain the Shield this year.

It is interesting to note that this year's team is composed entirely of new runners, all of last year's having left School.

G. S.

FAIRFIELD GIRLS SCHOOL CONCERT

Plenty of variety, good staging and excellent performance made the Fairfield Girls School Concert, given the first three days of October, a decided success.

The first number on the programme was an ambitious undertaking since the Fairfield Girls School only goes through the 6th standard. The Story of Esther was nevertheless vividly portrayed and the dramatic interest constantly maintained. The principals were good and the supporting cast showed an appreciation of their minor roles.

A very pretty number was entitled "Cradle Songs of All Nations." Little Pincress Plum Blossom calls up at bed time the Spirits of foreign lands to sing their favourite lullabyes. The chorus of bed time girls in their white nighties and carrying candles gave the bed time atmosphere.

A most amusing item was given by the girls of the lower standards. Little ballet dancers executed intricate steps to the music of a rhythm band whose members were costumed in dashing red. The leader of the band was easily the hit of the concert, a clown who not only looked funny but acted funny, said and did funny things but seemed to be having a gloriously good time herself. Her antics kept the crowd in peals of laughter.

As a final number on the programme the teachers of Fairfield gave a one act play entitled "A Little Bit of Fame". This was excellently done but hardly fitted in with the rest of the programme. After this demonstration of their talent it is to be hoped that the teachers of Fairfield will put on a concert on their own.

The directing honours should be given to Miss Laurabelle Minter and Miss Martha Gertsch. The Fairfield Concert was decidedly worth seeing.

KAMPAR A.C.S. OPENS NEW ANNEXE

A new page in the history of the Anglo-Chinese School, Kampar was opened when a large new annexe to this school was declared open by the Hon'ble British Resident of Perak Saturday, October 10.

Costing over $10,000 the new building is a handsome addition. It consists of two class rooms on the ground floor and an upstairs floor with a raised platform which is provided with the only stage accommodation of its kind in Kampar.

A large crowd of patrons, friends and teachers of the school from Ipoh, Tapah, Penang, Batu Gajah and Teluk Anson assembled shortly before the arrival of The Hon. Mr. Marcus Rex at 5 o'clock.

The 1st Kampar Troop of Scouts under the charge S. M. Tan Hong Kim provided a smart Guard of Honour which was inspected by the British Resident in the company of Mr. Yong Ngim Djin, Headmaster of the School and Mr. P. B. Bell.

After this the British Resident performed the opening ceremony with a few appropriate words.

The large gathering then proceeded to the spacious new hall upstairs where a number of tables were tastefully arranged for tea.

At a special table on the platform were accommodated Mr P. B. Bell, chairman, the Hon. Mr. Marcus Rex, the Raja Bendahara, Perak, Mrs. P. B. Bell, Mr. T. A. Sullivan, Ag. Inspector of Schools, Perak, Mrs. O'Sullivan, Mr. A. V. Aston, chairman, Kinta Sanitary Board, Dr. L. Proebstel, Dr. M. Dodsworth, Dr. and Mrs. R. L. Archer and Mr. Yong Ngim Djin, Headmaster A.C.S. Kampar.

Mr. Bell opened the proceedings, publicly expressing thanks to the people of Kampar for their hard work, especially singling out Messrs. Lo Wei Kuang and Chong Wan Fook who had done yeoman service in the collection of funds and the supervision of building operations.

UNIQUE FOR KAMPAR

Mr. Yong Ngim Djin the headmaster, welcomed the Hon. the British Resident and all those who had so kindly come there. He felt sure that Kampar and all Chinese would be proud of their achievement and were celebrating their National Day in a very fitting way by opening a new wing for the A.C.S. whose very initials stood for their watchwords Ambition, Character and Service.

The speaker then went on to give a brief history of the new building the idea for which came into being when the teachers of the school realised that more accommodation was essentially needed if the School was to continue having a Junior Cambridge Class. The spontaneous offers of Messrs. Lim Foong Shing and Chin Nam Kong made them decide to go to the public for subscriptions and put up a building which would suitably conform to the fine main building.

GENEROUS RESPONSE

The appeal to the public was liberally answered as the list of donors would show and they were not even once refused assistance.

The Hall would be named after Messrs. Eu Tong Seng and Teh Hian Tat who each contributed $1000, and the two classrooms downstairs would be named after Messrs. Chin Nam Kong, Leong Sin Nam, Lim Toong Shin and Teh Seng Kay who each subscribed $500.00.

Following this speech a charming little song was sung by the children of the Primary classes.

HON. MR. REX'S TRIBUTE

Mr. Marcus Rex made a characteristic speech well seasoned with humorous references.

He recalled that 20 years ago the name Anglo-Chinese School was synonymous with the name of Horley. He felt that the opening of the new building that day was part of the wonderful work done by the late Rev. William E. Horley. He also paid a tribute to the people of Kampar who had so generously enabled that school to put up a new wing without asking the evil of the Government, as was so often done by Grant-in-aid schools.

Mr. Rex went on to say that schools were very often criticised for turning out boys who only wished for black-coated, or, as in the case of this country, white-coated jobs. It was true that at one time a boy who held a Junior Cambridge certificate could be certain of a job in the clerical service but those days were over and the Government clerical service was now not open to such boys.

He, felt that the generosity of the Kampar Chinese in the cause of education was not surprising as the Chinese as a community were least dependent on the clerical service for jobs.

Mr. Rex said that the education in schools should be more practical and that he felt that the Cambridge examination rather cramped the work of the schools in this line.

Mr. T. A. O'Sullivan, Inspector of Schools, briefly sketched the history of the new annexe and congratulated those concerned on such a fine achievement without requesting the help of the Education Department.

"A great Roman, Cicero, has said that the life of the dead is maintained in the memory of those who survive them. To-day we see, perhaps, in the opening of this new school, a glimpse into the life of an Englishman who for many years represented the American Mission in Perak. You do not need to be told that I refer to the Rev. W. E. Horley.

"I think I can say without any shadow of exaggeration Mr. Horley, during his long service here, did more for education in a practical way and more for the welfare of the Chinese in particular than any other man. I can picture him now with his fine, manly, upstanding figure, his white hair and his genial smile which won all hearts. He was essentially a man, and, as a man, he commanded the respect and affection of all with whom he came in contact from the highest to the lowest and his influence was great.

"It seems to me that he lives again to day in the opening of this school.

"Mr. Horley has not been without his successors in the good work he did. Some of them are with us today.—Dr. Proebstel and Mr. P. B. Bell. We see to-day the results of their efforts—efforts which are all the more praiseworthy in that the assistance of Government was not sought as is usual in the building schemes of Aided Schools.

"It was found late in 1935, in organizing classes for this year, that the accommodation available was inadequate. It was accordingly thought that an inexpensive temporary extension costing $2,000.00 would meet the situation the cost to be met by teachers and pupils. When this became known in Kampar, however, the community itself stepped in, said it wanted something much better and more lasting and was, moreover, prepared to foot the bill—a big one for $10,000.

INSPECTOR OF SCHOOLS' VIEW

"We of the Education Department, and in the Education Department I include all Missionaries who do our work, have our detractors. You are familiar with the accusations that are hurled at us, but strange to say, no one ever raised his voice to point to what has actually been accomplished, in bringing light and health and physical fitness to the people of Malaya."

He felt that the racial harmony for which Malaya was so often praised by Governors and distinguished visitors and on which Rotary Clubs so often preened themselves, was largely due to the schools of Malaya where children of all races met and studied together.

He went on to say that the modern Chinese girl who had changed so greatly since the Great War was a fine example of the widening influences of the present educational system.

In conclusion the speaker complimented the Manager and Headmaster of the school on their fine achievement.

PRACTICAL RESULTS

A sumptuous tea was then served, after which an exhibition of Drawing & Handwork, laid out in the new classrooms, was inspected.

The Fretwork exhibits attracted much attention, the most interesting being a doll's house and a working model of a ferris wheel done by the children in Stds. IV & V. There were some exceptionally fine Christmas cards in water-colour done by the Stds. II & III while the other drawings and handwork showed a high standard of efficiency.

(The above account has been condensed from reports appearing in the Malaya Tribune & the Times of Malaya).

PICCIOLA

(Adapted from St. Saintine.)

From "Stories for the Nature Hour" by Ada & Eleanor Skinner.

Many years ago a good man, who lived in France, was thrown into prison because the King suspected him of having plotted against the government.

Within four grey stone walls, with only one small window through which the little stream of sunshine came, the poor man was kept captive for months and years. He was not allowed to speak to a living soul except his jailer, who at best was but a cross old fellow. He had no work to do. There were no books to read, and his only source of amusement during many long tedious hours was drawing pictures with a bit of charcoal on the bare stone walls of his prison cell.

Fortunately, however, the poor captive was permitted to leave his cell for one hour each morning and go up a narrow winding stairway which led him into a small courtyard on all sides of which rose high, strong prison walls. There was no roof overhead. Here the prisoner could breathe the fresh air and feel the warm sun, and by looking up he could see a bit of the blue sky above.

Day after day the prison life went on in the same round, without any change or hope of change. The bitterness and loneliness of the poor man's lot grew upon him as months and years passed without a word from his family or friends and without hope of even seeing one of them again. And by and by a time came when he could no longer even find amusement in sketching upon the walls of his cell, for not one vacant spot was left in all that space where he could draw a picture. He was a very unhappy man indeed, and it is hard to say how it might have ended. But one day a new interest came into his life, an interest which changed the poor fellow from an unhappy bitter man who had come to hate everybody and everything, into one who forgot all wrong and who learned to see only the good and the beautiful in all around him. And this interest came about through the growing up of a tiny stray seed which had been blown into the courtyard by the wind and had taken root between two of the great stones with which the courtyard was paved.

It happened that one day as the prisoner was taking his daily walk his eyes caught sight of the bright green of the little seedling just in time to save it from being crushed beneath his foot. He stopped and looked closer. Then he saw how a little plant had sent down its rootlets into the crevice between the stones and had struggled to push its head up where its green leaves might catch what they could of the scant sunshine. He thought how wonderful it was that the little seed had found courage to take root and struggle for life in the dark and gloomy courtyard of the prison. "Brave little plant," he said, "you deserve to live. I shall watch over you, for the wind and the hail are hard enemies."

Day by day he noticed how bravely it grew higher and higher and unfolded one leaf after another to the dull sunshine. He became more and more interested in the little nursling, which in time was like a dear friend and companion to him. He called it Picciola, which means 'little one,' and before many days had passed it had taken root and grown in his own heart so that there was no longer room for bitterness or memory of any wrongs.

At one time when a great hailstorm sent its cruel hail into the courtyard, the prisoner bent over Picciola to protect it and the driving hailstones fell upon his own head until the storm was over.

"My poor little Picciola," he said, "I shall not always be here to guard you from harm. Much can happen to my little plant when I am in my cell. I will build a little fence round you, then the wind cannot blow you down nor the hail cut you with sharp stones."

The cross jailer, too, took an interest in Picciola when he saw how happy the prisoner had become and he was glad to help to take care of the little plant.

Somehow the jailer did not seem to be such a cross fellow as before; indeed he seemed to be quite a gentle and kind-hearted man.

Now the prisoner was very happy and the days were no longer weary and without interest, for Picciola was always waiting for him in the courtyard and he was sure to see something new about the little plant each morning he visited it. And Picciola grew and grew and in time put forth two beautiful blossoms and sent perfume to make glad the heart of her friend.

But one morning alas! when the prisoner went to look at Picciola he found that, in spite of all his care, she had begun to droop and wither. What could be the matter? In a moment he was on the ground examining the little plant to find out what was causing all the trouble. He soon discovered that Picciola had grown so large that there was no longer room enough for it to grow in the crevice between the stones. The sharp edges of the stones cut into the delicate stem and the poor prisoner could see that his little companion would die unless the stones could be lifted.

He was in great distress. He tried with all the strength he had to lift the stones himself; but he could not move them. He begged the jailer to help him.

"I can do nothing for you," said the jailer. "You must ask the King; he alone has the power to say that the stones should be lifted." "But the King is far away," said the prisoner. "There is but one way to reach him—I must write."

The poor fellow in despair sent a letter to the King begging him to save the life of his little friend, Picciola. The letter was written on a white handkerchief with a bit of charcoal. He begged the King, not for his own freedom and life, but for the life of Picciola. As soon as the King finished reading the prisoner's letter he said:

"This man is not really wicked at heart or he could not care so much for a little plant. The stones shall be raised that the little plant may live, and I will pardon this prisoner because of his great love and sacrifice for so helpless a thing as Picciola." So the prisoner was released, and when he left his lonely prison cell he took Picciola with him, for she had been the beginning for him of a new happiness.

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In Memory of Mrs. Zinn

Our beloved Mrs. Zinn passed on at her home in National City, California, on the evening of September 12th 1936, at the age of eighty-two years and four months.

She had suffered several paralytic strokes, and after the third one was confined to her bed for nearly a year. No longer able to see to read or write she longed to go.

The last stroke came a week before the end. After two days she regained consciousness, and said "Yes" when her niece Miss Mary Floyd, asked if she would like to say the 23rd Psalm with her. When they finished she said: "Now the 24th". She was unconscious when the end came so it was going to sleep here, and waking up in His presence—one of His chosen ones.

Though her body became so helpless her marvelous mind remained bright and keen to the last.

Her six years' teaching and wonderful spiritual and cultural influence in the Methodist Francis De Pauw School for Mexican Girls in Los Angeles, Calif. was of the same high order as her ten years' work in the Anglo-Chinese Boys' School in Singapore, and the same inspiration to her co-workers.

She was seventy-six years of age when she retired from active school work. For two or three years after that she wrote papers for and lectured to a National City Literary Club of which she was a member.

Her "boys" in the Orient may be certain that her love for them was a part of her very life. She was to the end a true mother in her prayers for, and her devotion to them.

Here is the pledge she wrote for the "Development Society" which helped give so many boys their first definite ideals of worthwhile living and of Christian manhood.

"I will exercise that my body may be strong.

I will think carefully that my mind may be wise.

I will do good that my heart may be true.

I will remember each day that there are others whose happiness depends on what I am and do.

I will ask God to help me to be the kind of young man he wants me to be:—an honour to my parents, a brother and helper to my companions, a blessing to my friends—a man whom all may honour and trust."

Probably there will be a few charter members of the "Band of Christian Brothers" who will read this. It was after a whole night of prayerful planning that Mrs. Zinn organized that band. Every Friday night preceding that wonderful seven o'clock Saturday morning service she would lie awake until the wee small hours of the morning, praying for the boys chosen to lead the meeting and seeking the guidance of the Holy Spirit in all the plans and preparation. Those prayers are still being answered and our beloved "Mother Carey" as we of Oldham Hall affectionately called her still lives in our hearts.

HARRIET READ SHORT.

The Churches and Peace

It is interesting to observe the action of the churches in the various European countries which have recently been on the verge of war, particularly England and Germany.

In England, the Archbishop of Canterbury, supported by the Methodists, the Baptists, the Congregationalists, the Presbyterians, the Salvation Army, and others, addressed an open letter to Premier Stanley Baldwin urging him strongly not to permit the present opportunity to pass for "erecting a new system of peace in Europe, based on equality and international justice." Germany, he declared, had recently flouted its international obligations as laid down in solemn treaties, but, he recalled, other nations had frequently done the same. He welcomed the plans for an international congress to examine into the political and economic causes of war and discontent and to remove them. Finally, in a circular addressed to the members of his diocese, the Archbishop urged prayer for the rulers, not only of England but also of all other countries.

In Germany, on the other hand, the reaction of the church towards war was somewhat different. Dr. Zoellner, president of the Executive Committee of the official church, issued a manifesto "to the Christians of all nations'.. In this he urged that all Christians should clearly understand the present critical situation and fight world Bolshevism with all their might. All political considerations must be left aside in the fight between Christianity and Bolshevism. (Nofrontier News Service.)

September 18th 1936.
Parsonage of Central M.E. Church
Brooklyn, N.Y.
August 29th 1936.

Bishop E. F. Lee
Singapore.

My Dear Bishop Lee,

When Lane and I returned this week from another trip around the Mediterranean, we found "The Christian Advocate" with its fascinating account of your Singapore production of my little peace drama, written years ago when we were in Franklyn Street Church, Johnstown. I had almost forgotten about it. But I confess that Lane and I would have greatly enjoyed seeing it with the national characters done by "originals". Thank you for using it. I hope it will be of further use in a worried world.

I enclose circular of my new book, which is full of material concerning the "Land of the Book".

With kind regards from Dr. Miller and myself,

Very sincerely,
MADELE'NE SWEENY MILLER.

THE REV. W. MURRAY, O.B.E. who has recently retired to England after over forty years of work in Singapore, principally among the Straits Chinese community, has been doing holiday duty as supply minister at the Presbyterian Church, Bishop Auckland, northern England. In a talk about his work in Singapore, he is reported to have said that one of his successes among his congregation was a Reading Club at which the best English literature was read and studied, and which was attended by many from non-Christian homes who turned to Christianity under the influence of such masters as Dickens, Thackeray and Shakespeare.

Mr. Murray said that not only had he enjoyed good health but that his work in Singapore had been most congenial, and that if he had his life to live over again he would like to spend it in the same way. The Straits Times correspondent Mynah, who reports the above, asks: How many Malayans can say that about their work?

DR. MARGARET M. SANDERS, wife of Mr. J. O. Sanders, Transportation Manager, F.M.S. Railways, has translated many of Grimm's Fairy Tales into Malay, soon to be published by Printers Ltd. in the Malay Home Library Series for 20 cents, under the title "Cherita Cherita Grimm." Dr. Sanders, a Hungarian by birth, and who speaks English, French, Italian and Hungarian, had no previous knowledge of Malay when she came to Malaya less than three years ago. She has found much of interest in the construction and idiom of Malay, in particular the richness and expressiveness of the Malay proverbs and the extensive use of onomatopoetic words.

First Wedding in New Church—Telok Anson

MR. YONG FOOK YIN, clerk of Harrisons, Barker, Ltd., Telok Anson, and MISS LAU KIM HOE were united in marriage at the new Telok Anson Methodist Church, October 18th 1936. Mr. Lee Hah Ing was bestman and Miss Looi Yueh Ying was bridesmaid. Dr. R. L. Archer presided at the ceremony assisted by the pastor of the Chinese Church, Mr. Leow Sae Yin. After the wedding a reception was held at the Lower Perak Hotel. The couple will live in Telok Anson where they are members of our Chinese Methodist Church.

WESLEY CHURCH, KUALA LUMPUR held its annual Church Supper on 2nd October. More than 150 people sat down to a fine meal prepared by the Ladies Aid which was followed by an interesting and humorous programme. The proceeds of about $100 are for the church repairs.

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